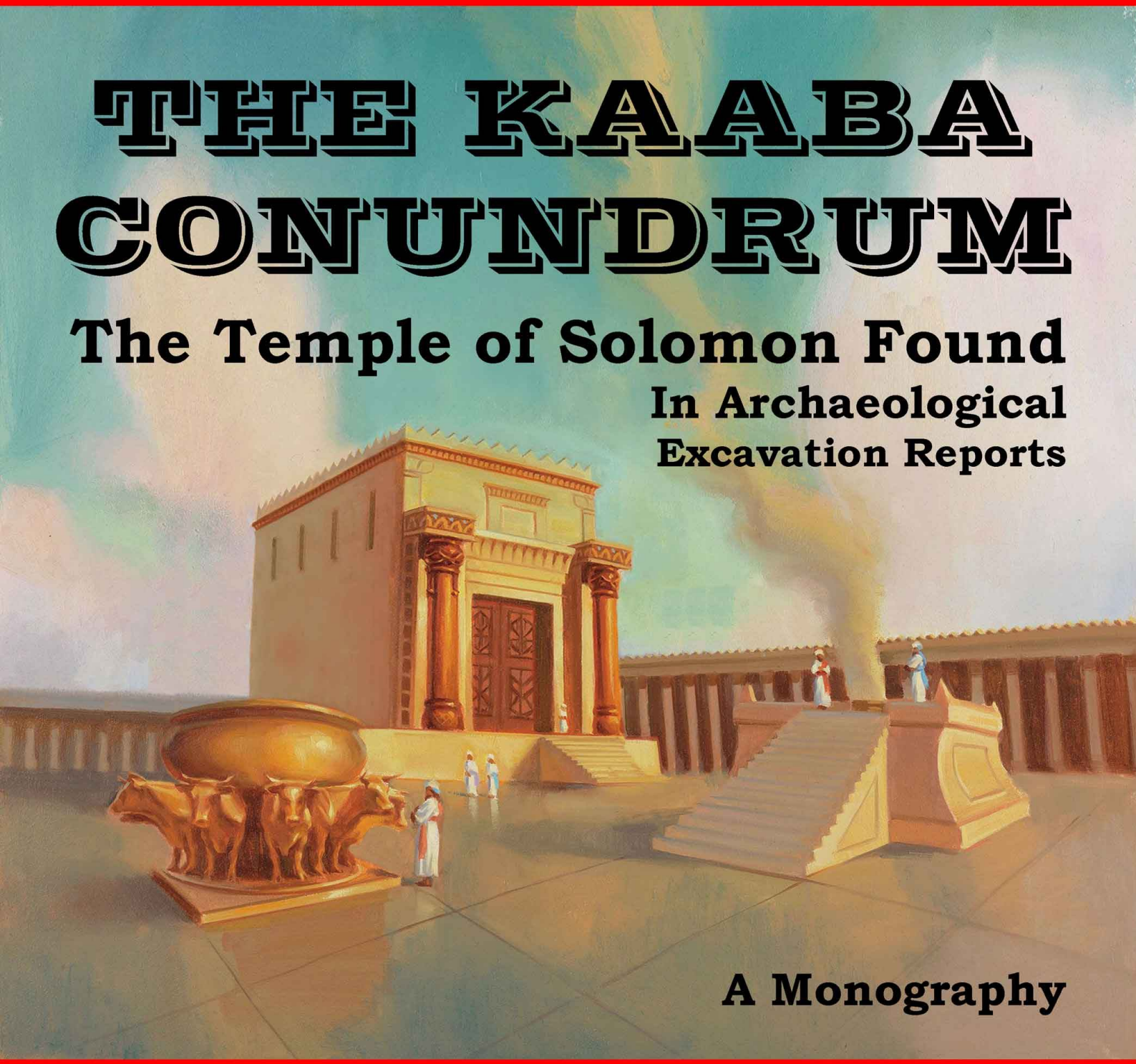
LORD HENFIELD

THE KAABA CONUNDRUM

The Temple of Solomon Found In Archaeological Excavation Reports



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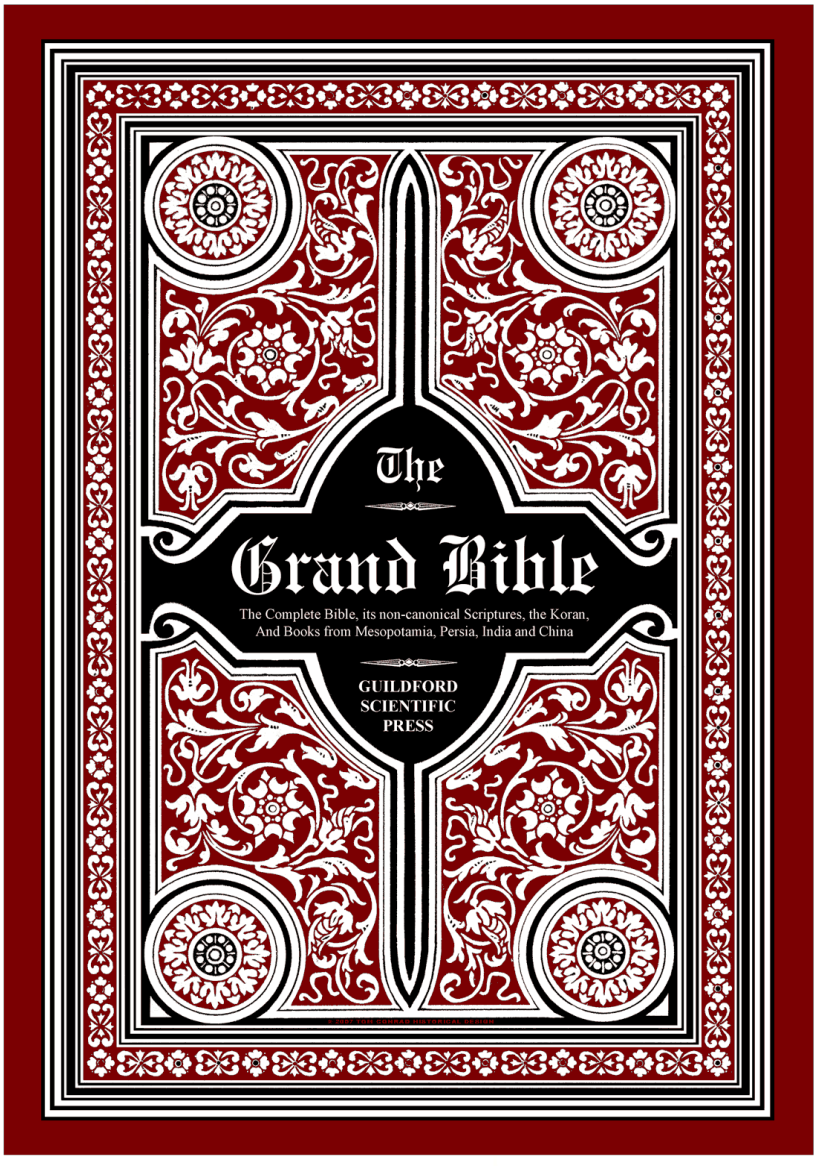

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LORD HENFIELD

THE KAABA CONUNDRUM

The Temple Of Solomon Found In Archaeological Excavation Reports

An Illustrated Monography

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MADE IN ENGLAND

He went up to the Place of the Lord [temple] **on the Gridhrakuta, the king of mountains, and on approaching he humbly saluted the Lord's feet, made seven circumambulations from left to right** [seen from the ground = anti-clockwise]**, and said to the Lord: "I have come hither, O Lord, from the field of the Lord Ratnategobhyudgata, the Tathagata, etc., as I am aware, Lord, that here in the Saha-World is taught the Dharmaparyaya of the Lotus** [the doctrine] **of the True Law** [the 5 Precepts & the 4 Noble Paths]**, to hear which from the mouth of the Lord Sakyamuni** [the Buddha] **I have come accompanied by these hundred thousands of Bodhisattvas** [scholars] **and Mahasattvas** [grand-scholars]**."**

———

THE LOTUS SUTRA
("The Teaching Of The True Law;" ca. 100 BC),
Chapter 26; The Grand Bible, 6th ed, page 7081.

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PRELIMINARY

THINGS THAT ARE COMMONLY KNOWN ABOUT THE KAABA

PROLOGUE

Almost everyone has heard about Mecca or Makkah, the holiest site in Islam. And surely just as many people have heard of the Kaaba, the Holy of Holies of this holy site. But what if I tell you that the Mecca you know is not the only Mecca, and that the Kaaba therein is not the only Kaaba?

If you think that you know all essentials about the Kaaba, I can assure you otherwise. This monography will show you by the works of others, not only by my own words, that the Kaaba gives us the insight how closely Judaism and Islam are intertwined.. In order to do that, I shall present here the following works:

1. Things are Commonly Known about the Kaaba
2. The Book of Idols, by Hisham ibn al-Kalbi
3. Let The Stones Speak, Chapter 2, by Dan Gibson
4. Let The Stones Speak, Chapter 7, by Dan Gibson
5. Let The Stones Speak, Chapter 8, by Dan Gibson
6. Historical Events, The Holy Bible, Lord Henfield
7. Interlude, The Holy Bible, Lord Henfield
8. The Elephantine Papyrus Find, by Eduard Meyer
9. Appendices, AH Time Table, Illustrations, Maps

THE BOOK OF IDOLS

The Book of Idols (Kitab al-'Asnam), written by the Arab scholar Hisham ibn al-Kalbi (737–819), is the most popular of the Islamic-era works about the gods and rites of pre-Islamic Arab religions. This book gives us the most interesting statement that there was not only one Kaaba - there were several Kaaba-like buildings in the Arabian Peninsula. The Muslims destroyed them, of course. Anything that is not Islamic must be annihilated, according to the Islamic doctrine of Jahiliyyah, [the age of] Ignorance.

DAN GIBSON'S WORKS

Daniel Gibson, better known as Dan Gibson, is a Canadian historian studying the early history of Arabia and Islam. He is the author of "Early Islamic Qiblas: A survey of mosques built between 1 AH / 622 AD and 263 AH / 876 AD," which advances the claim that early mosques were oriented towards Petra, rather than towards Mecca or Jerusalem as traditionally accepted by archaeologists and historians of Islam. His excellent documentary film The Sacred City (2016) earned unsurprisingly harsh criticism by Muslims but also roaring applause by others. Mr Gibson's approach is however supported by archaeological facts and historical documents such as the records of the medieval chronist Tovma Artsruni [see: History of the House of the Artsrunik, Thomas Artsruni, the Grand Bible, p.3301].

LORD HENFIELD'S WORKS

The Historical Events is my own work. It includes a section called Interlude with the results of archaeological excavation teams such as the German Archaeological Institute. German, French and Italian archaeologists analysed the ruins in the territory of the former Sabaean Kingdom and restored some of the monuments.

In order to underline that the Bible not just a book full of unfounded fairy tales is but a sensible collection of useful books, I have published the Historical Events, among a variety of other information, also in following works:

1. The Holy Bible with Apocrypha,
King James Version 1611,
The Lord Henfield Edition, 2024

2. The Holy Bible with Deuterocanon,
Douay Rheims Version 1609,
The Lord Henfield Edition, 2024

3. The Holy Bible in Basic English
with Apocrypha 1949,
The Lord Henfield Edition, 2024

4. The Holy Bible with Apocrypha,
American Standard Version 1900,
The Lord Henfield Edition, 2024

5. The Holy Bible with Deuterocanon,
World English Bible 2000,
The Lord Henfield Edition, 2024

6. The Holy Bible with Apocrypha,
Robert Young's Literal Version 1862,
The Lord Henfield Edition, 2024

The Kaaba, a significant religious structure in Mecca, symbolises unity, faith, and the identity of Muslims as Umma, the only and real Islamic nation there is and to whom every Muslim has to pledge an eternal oath of allegiance by their first recitation of the Shahada: "Ash-hadu an: La ilaha ill-Allah. Wa ash hadu an na 'Muhammadan abd-ullahi wa rasolah," I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger. The historical roots of the Kaaba, the Muslims say, trace back to the Prophet Abraham and have deep connexions to Islamic tradition and culture. What the Muslims actually say with this is that they confirm to be Jewish! This is a shocking statement that could rock the entire Islamic movement, if the non-Muslims learn to employ it. Here, you will find critical details about the origin of the Kaaba, historical events and why the Kaaba matters also to non-Muslims.

Lord Henfield, December 2024.

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THINGS THAT ARE COMMONLY KNOWN
ABOUT THE KAABA

Before I go into some puzzling but astounding facts, I should like to introduce to you the matter by diving into some common descriptions of the site and in particular the famous building itself. The following descriptions can be found in any encyclopaedia.

The Kaaba, sometimes referred to as al-Ka'ba al-Musharrafa, is a cube-like stone building at the centre of Islam's most important mosque and holiest site, the so-called Masjid al-Haram which means "Forbidden Gathering Place," the only place where it is forbidden to kill anyone. Today it is located in the City of Mecca (Makka), Saudi Arabia. It is considered by Muslims to be the Baytullah (Arabic: lit. 'House of God') and is the qibla (Arabic: direction of prayer) for Muslims around the world. The current structure was built after the original building was damaged by a fire during the siege of Mecca by the Umayyads in 683 AD.

The cube-shaped structure is roughly 50 feet (15 metres) high, and it is about 35 by 40 feet (10 by 14 metres) at its base. Constructed of gray stone and marble, it is oriented so that its corners roughly correspond to the points of the compass. The interior contains nothing but the three pillars supporting the roof and a number of suspended silver and gold lamps. During most of the year the Ka'bah is covered with an enormous cloth of black brocade, the kiswah.

Located in the eastern corner of the Ka'bah is the Black Stone of Mecca, whose now-broken pieces are surrounded by a ring of stone and held together by a heavy silver band. According to tradition, this stone was given to Adam on his expulsion from paradise in order to obtain forgiveness of his sins. Legend has it that the stone was originally white but has become black by absorbing the sins of the countless thousands of pilgrims who have kissed and touched it.

Every Muslim who makes the pilgrimage is required to walk around the Ka'bah seven times, during which he kisses and touches the Black Stone. When the month of pilgrimages (Dhu'l-Hijja) is over, a ceremonial washing of the Ka'bah takes place; religious officials as well as pilgrims take part.

The early history of the Ka'bah is not well known, but it is certain that in the period before the rise of Islam it was a polytheist sanctuary and was a site of pilgrimage for people throughout the Arabian Peninsula. The Qur'an says of Abraham and Ishmael that they "raised the foundations" of the Ka'bah. The exact sense is ambiguous, but many Muslims have interpreted the phrase to mean that they rebuilt a shrine first erected by Adam of which only the foundations still existed. The Ka'bah has been destroyed, damaged, and subsequently rebuilt several times since. In 930 the Black Stone itself was carried away by an extreme Shi'ite sect known as the Qarmatians and held almost 20 years for ransom. During Muhammad's early ministry, the Ka'bah was the qiblah, or direction of prayer, for the Muslim community. After the Muslim migration, or Hijrah, to Medinah, the qiblah briefly switched to Jerusalem before returning to the Ka'bah. When Muhammad's forces conquered Mecca in 630, he ordered the destruction of the pagan idols housed in the shrine and ordered it cleansed of all signs of polytheism. The Ka'bah has since been the focal point of Muslim piety.

The word Kaaba is of Hebrew Aramaic origin (Kaba) and is used also in Arabic. In its romanised Arabic form, it is al-Ka'ba, which literally means 'the Cube'. Arabs sometimes referred to it as al-Ka'ba al-Musharrafa (Arabic: al-Ka'ba l-Mušarrafa, lit. 'the Honoured Ka'ba'. It is a stone building at the center of Islam's most important mosque and holiest site, the Masjid al-Haram in Mecca, Saudi Arabia. It is considered by Muslims to be the Bayt Allah (Arabic: lit. 'House of God') and is the qibla (Arabic: direction of prayer) for Muslims around the world.

In early Islam, Muslims faced in the general direction of Jerusalem as the qibla in their prayers before changing the direction to face the Kaaba, believed by Muslims to be a result of a Quranic verse revelation to Muhammad.

According to Islamic legend, the Kaaba was rebuilt several times throughout history, most famously by Ibrahim (Abraham) and his son Ismail (Ishmael), when he returned to the valley of Mecca several years after leaving his wife Hajar (Hagar) and Ismail there upon Allah's command. Circling the Kaaba seven times counterclockwise, known as Tawaf (Arabic: tawaaf), is a Fard (obligatory) rite for the completion of the Hajj and Umrah pilgrimages. The area around the Kaaba where pilgrims walk is called the Mataaf.

Etymology

The literal meaning of the word Kaaba (or Ka'bah) is "cube" and derives from the Hebrew word Kaba for cube. According to historian Eduard Glaser, the name "Kaaba" may have been related to the Yemenite or Ethiopian word "mikrab", signifying a temple, which is probably true.

The Kaaba is mentioned in the Koran by the following names: al-Bayt, 'the house' (2:125); Bayti, 'My House' (22:26); Baytik al-Muharram, 'Your Inviolable House' (14:37); al-Bayt al-Haram, 'The Sacred House' (5:97); al-Bayt al-'Atiq, 'The Ancient House' (22:29). But above all, the Kaaba is known by every Muslim as Bayt Allah, the "House of God." That the term "House of God" is also of Hebrew origin does not come as a surprise. Hebrews (Jews and Samaritans) know this term for almost 3000 years.

Archeologist Yohanan Aharoni excavated in the 1960s a collection of more than 200 inscribed pottery shards (also known as sherds or potsherds) at Tel Arad. Today, the find is known as The Arad Ostraca or as the Eliashib Archive. Arad was an Iron Age fort at the southern outskirts of the Kingdom of Judah, close to Beersheba in modern Israel. 107 of the ostraca are written in the Paleo-Hebrew (Phoenician) alphabet and dated to circa 600 BC. The handwritten text on Ostracon 18 reads:

> *"To my lord Eliashib: may Yahweh inquire after your well-being. And now, give to Shemariah a measure (of flour), and to the Kerosite you will give a measure (of flour). And concerning the matter about which you commanded me, it is well. In the* ***House of Yahweh*** *[byt yhwh; beit yahweh], he is staying."*

"The Kerosite" may refer to someone who was one of the Nethinim, a temple servant. Ostracon 18 is notable because

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of the phrase, "house of YHWH", which may well be a reference to the Jerusalem Temple. Philip J. King and Lawrence E. Stager argue that since the temple at Arad was demolished 100 years prior to when the ostracon was written it therefore must refer to the Jerusalem temple.

PRE-ISLAMIC TIMES AND HEBREW INFLUENCE

Besides legends and myths, there is nothing provable as to the origin of the Kaaba. Historian Patricia Crone has cast doubt on the claim that Mecca was a major historical trading outpost. At best, the Meccan trade was rather humble and perhaps relied on skins, hides, manufactured leather goods, clarified butter, Hijazi woollens, and camels that were destined for the Roman army, which is known to have required large quantities of leather and hides for equipment. Historian Gibson, who studied maps for years, could not find any trace of the Mecca in Saudi-Arabia in any pre-Islamic maps.

According to Islamic cosmology, the Zurah pilgrimage site was the precursor to the Kaaba. Prior to Islam, the Kaaba was a holy site for the various Bedouin tribes throughout the Arabian Peninsula. Once every lunar year, Bedouin people would make a pilgrimage to Mecca. Setting aside any tribal feuds, they would worship their gods in the Kaaba and trade with each other in the city. Various sculptures and paintings were held inside the Kaaba. A statue of Hubal (the principal idol of Mecca) and statues of other pagan deities are known to have been placed in or around the Kaaba. Apart from the paintings of pagan idols decorating the walls, which were destroyed at the behest of Muhammad after his conquest of Mecca, there were also paintings of angels, of Ibrahim holding divination arrows, and of Isa (Jesus) and his mother Maryam (Mary), which Muhammad spared. Undefined decorations, money and a pair of ram's horns were recorded to be inside the Kaaba. The pair of ram's horns were said to have belonged to the ram sacrificed by Ibrahim in place of his son Ismail as held by Islamic tradition. During its history, the Black Stone at the Kaaba has been struck and smashed by a stone fired from a catapult, it has been smeared with excrement, stolen and ransomed by the Qarmatians and smashed into several fragments.

In her book "Islam: A Short History", Karen Armstrong asserts that the Kaaba was officially dedicated to Hubal, a Nabatean deity, and contained 360 idols which probably represented the days of the year. However, by the time of Muhammad's era, it seems that the Kaaba was venerated as the temple of Allah, the High God. Once a year, tribes from all around the Arabian Peninsula would converge on Mecca to perform the Hajj pilgrimage, which was a mark of the widespread conviction that Allah was the same deity worshipped by monotheists. At this time, the Muslims would perform the Salat prayer facing Jerusalem, as instructed by Muhammad, and turning their backs on the pagan associations of the Kabah. Alfred Guillaume, in his translation of the Ibn Ishaq's seerah, says that the Kaaba itself might be referred to in the feminine] Circumambulation was often performed naked by men and almost naked by women. It is disputed whether Allah and Hubal were the same deity or different. According to a hypothesis by Uri Rubin and Christian Robin, Hubal was only venerated by Quraysh and the Kaaba was first dedicated to Allah, a supreme god of individuals belonging to different tribes, while the pantheon of the gods of Quraysh was installed in the Kaaba after they conquered Mecca a century before Muhammad's time.

Until about the first century AD, most inhabitants of Arabia practiced polytheistic religions at which point pre-Islamic Arabian monotheism had begun to spread. The great Roman Jewish War 66-73 AD, triggered a massive wave of refugees fleeing to Arabia to avoid the slaughter. Up to 630 AD, another 9 bloody wars were fought between the Hebrews (including 5 wars with the Samaritans) and the Romans, and sometimes with Persians. The Hebrews came in waves to Arabia and integrated so well that at Mohammed's time, many Arabian cities had in parts also a Hebrew leadership. From the fourth century, Gnostic Christians who were persecuted by the Roman State Church, joined them; others settled near the border of todays Yemen and created an own kingdom known as Nasrah. For a long time polytheism and henotheism florished along each other. Henotheism is the worship of one deity (out of several) as a special god of one's family, clan or tribe (as it is often practised in India and China still today).

The contemporary sources of information regarding the pre-Islamic Arabian religion and pantheon include a growing number of inscriptions in carvings written in Arabian scripts like Safaitic, Sabaic, and Paleo-Arabic, pre-Islamic poetry, external sources such as Jewish and Greek accounts, as well as the Muslim tradition, such as the Qur'an and Islamic writings. Nevertheless, information is limited. Orientalist A. F. C. Beeton found out that Sabaean (spoken in Yemen and Ethiopia) is actually not southern Arabic as most experts thought; it is more closely related to Hebrew. This is the main reason why king Solomon and the Queen of Sheba (Saba) could enjoy a lively conversation.

CONSTRUCTION AND RECONSTRUCTION

Pre-Islamic Period

In pre-Islamic times, the Kaaba was revered by Arab tribes as a sanctuary of the god Hubal. In addition to the worship of Allah, the pre-Islamic Kaaba cult included the worship of the goddesses al-Lat, Manat and Uzza. Even in pre-Islamic times there was a special priesthood that was connected to the Kaaba and was called hijaba. The holders of this office kept the keys to the Kaaba. The first holder of this office is said to have been Qusaiy ibn Kilab, the actual founder of the Quraish tribe. After his death, this office was inherited by the descendants of his eldest son 'Abd ad-Dar.

The Kaaba was not the only cuboid shrine in pre-Islamic times on the Arabian Peninsula; Rather, there were several buildings of this type, including in Buss, Najran, and Sanaa (San'a'), which were built on the same scale as the Meccan Kaaba. According to Islamic sources, this was probably due to a direct rivalry; many of these sources say that it was the South Arabian ruler Abraha who intended to build his

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church in San'a' in direct competition with the Kaaba in Mecca, which ultimately led to an attack on led the city.

Early Islam

In the early 7th century, the Kaaba was destroyed by fire. The young Mohammed is said to have been involved in the reconstruction: When the various clans of the Quraysh argued over who was allowed to place the Black Stone, he settled the dispute by suggesting that the Black Stone should be placed on a cloth that was used by members of all clans was held. He then attached the Black Stone himself.

After the capture of Mecca in January 630, Muhammad confirmed the descendants of 'Abd ad-Dar from the family of Abu Talha in their office as gatekeepers of the Kaaba. He had the key of the Kaaba brought to him by 'Uthman ibn Talha, a member of the Abu Talha family, who was the gatekeeper at the time, entered the Kaaba and then gave the key back to him. He is said to have spoken the following words: "Take him, you sons of Abu Talhas, as God's entrusted goods. Deal with it appropriately for all eternity. Only a violent criminal will snatch it from your hands." The Kaaba has been a purely Islamic shrine since 632.

The Kaaba reconstruction by 'Abdallah ibn az-Zubair

The Kaaba was badly affected in 683 during the clashes between the Umayyad caliph Yazid I and 'Abdallah ibn az-Zubair. The military leader Husain ibn Numair, who besieged the city on behalf of Yazid, had it bombarded with throwing machines from the surrounding mountains. On October 31, 683, the cloaks of the Kaaba caught fire, the flames spread to the woodwork and the building collapsed. Abdallah ibn az-Zubair then had the Kaaba completely demolished so that it could be rebuilt. This decision was criticized by many of the Prophet's Companions, including 'Abdallah ibn 'Abbas. Since 'Abdallah ibn az-Zubair stuck to his decision, a large part of the city's residents moved to Mina because they feared that demolishing the building would bring God's punishment on them. Since there was no one who dared to make a start, 'Abdallah ibn az-Zubair himself had to climb the wall and throw down the stones. Only when it was clear that nothing had happened to him did the Meccans return to their city. The demolition of the building was completed on February 8, 684. So that the believers could continue to perform their tawaf and pray undisturbed, the area around the Kaaba was covered with cloths.

When building the new building, Abdallah ibn az-Zubair's intention was to return the Kaaba "to its previous state," which existed before the Quraish was rebuilt at the beginning of the 7th century. Here he referred to a statement by his aunt Aisha bint Abi Bakr, according to which the Prophet himself, after the capture of Mecca, was willing to reverse the changes made by the Quraysh, but this in consideration of the fact that she had only just converted to Islam were not implemented. According to the prophet's word narrated by Aisha, which 'Abdallah ibn az-Zubair referred to, when the Quraish rebuilt the Kaaba, they no longer erected the Hatim wall, which originally reached up to the roof, due to a lack of money, but instead built the second door, which was originally on the back The Kaaba was closed and the floor of the Kaaba was raised so that it could only be reached via stairs. The Prophet explained this by saying that the Quraysh wanted to show their superiority in this way, since they could now let anyone enter the Kaaba or throw them down the stairs at their will. With reference to this hadith, 'Abdallah ibn az-Zubair had a second door opened on the eastern side of the building in his new Kaaba, the floor of the Kaaba lowered to ground level and the Hatim wall raised to an apse. In March 685 the building was rededicated in this new form.

After al-Hajjaj ibn Yusuf took Mecca on behalf of 'Abd al-Malik ibn Marwan in 692, he had the structural changes to the Kaaba made by 'Abdallah ibn az-Zubair reversed. 'Abd al-Malik is said to have later regretted the new changes to the building by al-Hajjaj, when al-Harith ibn 'Abdallah, a former governor of 'Abdallah ibn az-Zubair in Basra, confirmed to him the authenticity of Aisha's statement, which 'Abdallah ibn relied on az-Zubair had appointed, confirmed.

Later history

Depiction of the 1630 flood, in which the Kaaba was severely damaged, in Eyüb Sabri Paşa's Mir'atü l-haremeyn of 1884

Later Umayyad rulers distinguished themselves through generous donations to the Kaaba. For example, al-Walid I had the gutter of the Kaaba gilded for the first time.

In 931 the "Black Stone" was taken to Bahrain by the Ismaili Qarmatians; It was not until 951 that he returned to Mecca (through the mediation of the Fatimids, who were also Ismaili).

After the Kaaba was so badly damaged in a flood in 1630 that it threatened to collapse, the Ottoman Sultan Murad IV ordered a new building in the same year. The current building dates from this period.

In 1978, the "New Door of the Old House", during the reign of King Khalid ibn Abd al-Aziz, was designed by the Syrian engineer Munir El Jundi. The Kaaba door was inaugurated on October 13, 1979.

When a bomb exploded during the occupation of the Grand Mosque in 1979, the floor of the Kaaba was destroyed. Various idols of pre-Islamic ancient Arabian deities were found among the rubble, but they were immediately removed by Saudi authorities. Nothing is known about the whereabouts of the idols.

Interior construction

In 1984, Munir El Jundi designed a chest for the interior of the Kaaba between two existing columns. This was carved in Casablanca, completed in Stuttgart and brought to the Kaaba on October 17, 1984. In 1994, El Jundi completed the interior work and decorated the columns, and in 1996 he designed a gargoyle for the Kaaba.

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CHAPTER 1

THE BOOK OF IDOLS
(THE KITAB AL-ASNAM)
BY HISHAM IBN-AL-KALBI

THE BOOK OF IDOLS
THE KITAB AL-ASNAM
(Pre-Islamic Beliefs and Tribal Arabic Deities)
Author: Hisham Ibn-Al-Kalbi
Translation: Nabih Amin Faris, Princeton 1952
With Introduction And Notes, 1952
Estimated Range of Dating: 760-819 A.D.

(The Book of Idols (Kitab al-'Asnam), written by the Arab scholar Hisham ibn al-Kalbi (737–819), is the most popular of the Islamic-era works about the gods and rites of pre-Islamic Arab religions. The book portrays pre-Islamic Arabian religion as predominantly polytheistic and guilty of idol worship (idolatry) before the coming of Muhammad, including at the Kaaba, the pre-eminent shrine of Mecca. This, for Ibn al-Kalbi, was a degraded state of religious practice since the pure monotheism that, in Islamic religion, was instituted by Abraham (a hanif) when the Kaaba was founded.

Overview: The Book of Idols is essentially an itemized list of short descriptions of idols and sanctuaries in pre-Islamic Arabia. For each idol, he describes their geography and tribe. Sometimes Ibn al-Kalbi offers additional information, such as how the idol was destroyed in the Islamic era. In the primary manuscript, the text is 56 pages and each page contains 12 lines. The longest entry is about the goddess al-Uzza, mentioned in Surah 53 as one of the "Daughters of Allah" alongside Al-Lat and Manat. Ibn al-Kalbi says that the cult of al-Uzza was centered in Mecca, Al-Lat in Taif, and Manat in Medina. The entries on these goddesses appear sequentially (one after the other), as do the five entries on the five pagan deities of Surah 71. Beyond this, no other organizing principle appears in the text to govern the order in which Ibn al-Kalbi discusses local idols. In addition, Ibn al-Kalbi occasionally cites pre-Islamic Arabic poetry and, more rarely, the Quran. Entries are sometimes interrupted to explain the origins of idolatry after God's introduction of monotheism with Abraham.

With the exception of its impact on Al-Masudi (d. 956) and Yaqut al-Hamawi (d. 1229), the Book of Idols was largely unknown in the Islamic world until the discovery and publication of a manuscript of the text in Egypt in the 20th century. Yaqut quoted the text extensively in his Ma'jum al-buldan, to the degree that Julius Wellhausen (1844–1918) was able to work with Ibn al-Kalbi's work through Yaqut's citations before its main manuscript was discovered.

In the first half of the 20th century, Ahmad Zaki Pasha, the Egyptian philologist, discovered the text; he bought the sole extant manuscript at auction in Damascus and the manuscript, one of many in his extensive collection, was donated to the state after his death in 1934. Zaki Pasha announced his discovery at the 14th International Congress of Orientalists.

The Book of Idols is considered a composite work comprising materials from many sources. It emerged as a result of accretion, reworkings, and interpolation, which resulted in the production of repetitions, variations, and interruptions in the text. On a number of occasions, the text treats the same subject more than once, in each case offering a contradictory account. Nyberg argued that the core of the Book goes back to Ibn al-Kalbi, transmitted through Abu Bakr Ahmad ibn Muhammad al-Jawhari (d. 944–45), whose name appears as the final link in the shorter isnads (chains of transmission) that are listed in the second half of the text. Al-Jawhari is thought here to have added to Ibn al-Kalbi's core several reports that he thought also, in some way, went back to Ibn al-Kalbi. Later, an appendix with information about more idols was also added to the text. Other recensions of the text have not survived but are likely to have existed. Yaqut al-Hamawi (d. 1229) quoted the text at length, and these quotations contain some material not found in manuscripts of the Book of Idols. Ibn al-Kalbi therefore cannot be considered the author of the work, which is a centuries-long accumulation of individual reports.

Alabaster votive figurines from Yemen, now in the National Museum of Oriental Art, Rome

Arabia's religious landscape: Quran 71:23 names five pagan deities: Wadd, Suwa', Yaghuth, Ya'uq and Nasr. Ibn al-Kalbi, along with Ibn Ishaq, associates their worship with South Arabia. By contrast, the northern and central Arabian tribes preferred the "Daughters of Allah", al-Lat, al-'Uzza and Manat (named in Quran 53:19–20). Altogether, the eight Quranic pagan deities are represented as dominating

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the religious scene of pre-Islamic Arabia, although the Daughters had a higher status due to their closer proximity to the Hejaz. According to Ibn al-Kalbi, the North Arabian tribe Nizar commonly exclaimed:

"'Here I am, Allah! Here I am! (Labbayka Allahumma! Labbayka!) Here I am! You have no partner (sharik) save one who is yours! You have dominion over him and over what he possesses.' They were used to declare his unity through the talbiyat while associating their gods with him, placing their affairs in his hand. "

Nabataean baetyl (representing the model of a Solomonic temple front) **depicting a goddess, possibly al-Uzza. It was found in Petra. Inscription: "Hayyan, son of Naybat"** [see two similar items in Chapter 3, "Interlude".]

At the same time, while Arabia worshiped idols, Ibn al-Kalbi claims that remnants of Abraham's pure monotheism survived among people called hanifs. Therefore Ibn al-Kalbi wrote:

"But [in spite of the idolatry and polytheism which had spread among the Arabs] there were survivals of the time of Abraham and Ishmael which they [the Arabs] followed in their rituals – revering the sanctuary, circumambulating it, hajj, 'umra, standing upon 'Arafa and Muzdalifa, offering beasts for sacrifice, and making the ihlal [i.e., the talbiya] in the hajj and the 'umra – together with the introduction of things which did not belong to it."

The Kaaba: Ibn al-Kalbi also describes three pre-Islamic sanctuaries called a "Kaaba" other than the one located at Mecca. According to Al-Azraqi, Hubal was the primary deity housed in the Kaaba of Mecca before the time of Muhammad. Similarly, Ibn al-Kalbi identifies Hubal as the main god of the Quraysh. Archaeologically, just one Nabataean inscription mentions 'Hubal', as an epithet for the god Dushara. Other Muslim sources also represent Hubal being venerated in the Kaaba alongside lesser deities and baetyls.

Two photos of unknown provenance claiming to show the ruins of the Dhu-al-Khalasa temple. The left building of the first photo is built in Sabaean style.

The Idols: Ibn al-Kalbi writes that an idol, or an asnam, is a venerated figurine resembling a human that is made out of wood, gold, or silver. However, if made of stone, it is called an awthan. In the Quran, the words used for 'idol' or 'statue' include wathan (plural awthan) and sanam (plural asnam). These terms are used primarily in describing those who lived in past ages (with the exception of Quran 22:30), whereas it uses terms such as taghut and jibt for contemporary situations, although the precise meaning of both terms is imprecise and the latter is a hapax legomenon (meaning it is only used once) that appears in Quran 4:51. These two terms might be used to describe some kind of accusation of idolatry against rival monotheistic groups.

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Change from Polytheism to Monotheism

Ibn al-Kalbi offers two origins myths (etiologies) to explain how the original monotheism of Abraham was succeeded by polytheism until Muhammad. The first begins with 'Amr bin Luhay, the chief of the Arab Banu Khuza'ah. 'Amr seized chieftainship over Mecca. 'Amr later travelled to al-Balqa' in Syria, where he learned about the veneration of idols. He collected some idols there and brought them back to the Kaaba, where he set them up. Subsequently, whenever someone came to Mecca to perform pilgrimage, they would carry away stones and idols from the away as a token of reverence and affection. This caused the spread of idolatrous and polytheistic practices and led to the forgetting of the original faith of Abraham. This story is also known from the writings of Ibn Ishaq.

The second, and longer, explanation begins early on. Adam's ancestors through his two sons Seth and Cain (Qabil) undergo different paths relative to the original, true faith. While Seth's descendants maintain their faith, Cain's descendants begin to create statues of their ancestors for innocent reasons (to remember them). As time passes on, people begin to venerate these statues in the hope that they will intercede on their behalf. Later still, this evolves into idol worship. The second version reported by Ibn al-Kalbi has been compared to a legend of the origins of idolatry in the Syriac Cave of Treasures, especially through its early Arabic translation as the Kitab al-Majall. It has also been compared to another legend about the origins of idolatry described by the 5th-century historian Sozomen.

Islamic traditions about an idolatrous past came to first be seriously studied by Gerald Hawting, in his book The Idea of Idolatry and the Emergence of Islam (1999). For Hawting, accusations of idolatry against the pre-Islamic Arabian past were absent from the Quran and depend on later Islamic sources. According to Hawting, accusations of idolatry were common rhetorical weapons against other monotheistic competitors. Due to this phenomenon, the Quranic mushrikun were transformed, after a long period of oral transmission and development in tradition, into polytheistic idol worshippers. Therefore, for historians like Hawting, depictions of pre-Islamic Arabian religion like that in Ibn al-Kalbi's Book of Idols are not reliable representations of the past. Furthermore, as opposed to it being a collection of Arabian traditions about Arabian religion, it is better understood as "a collection of characteristic monotheistic traditions and ideas adapted to reflect Muslim concepts and concerns". Hawting believes that some of the names of gods in tradition may be historical, but that such names may have been deduced from the theophoric names of contemporary Arabs. Islamic traditions about these gods, in turn, reflect later elaboration and speculation built on top of deductions of the existence of such gods from such theophoric names.

The archaeological record has also come to be seen in conflict with Ibn al-Kalbi's text. For example, despite his portrayal of South Arabian religion on the eve of Islam, no polytheistic inscriptions are known from South Arabia after Malkikarib Yuhamin, the king of the Himyarite Kingdom, adopted monotheism in the last quarter of the fourth century AD. No archaeological attestations of any of the eight pagan deities named in the Quran are known in pre-Islamic Arabia, more broadly, after the fourth century. As opposed to a simple archaeological silence, the archaeological record instead depicts an abrupt disappearance of polytheistic circles around the turn of the fifth century AD. Furthermore, Ibn al-Kalbi's association of pre-Islamic Hudhali poetry with polytheism clashes with the type of religious rites actually described in the putative corpus of Hudhali poetry. Broadly speaking, Ibn al-Kalbi's depiction of the ritual use of cultic stones or statues across Arabia has clashed with the fact that, archaeologically, neither of these are known anywhere in Arabia in any time period outside of northwest Arabia and Nabataea. Thus, Christian Julien Robin interprets Ibn al-Kalbi as having exaggerated the spatial extent of such practices and the use of these ritual objects more generally.

The largest shift from the Polytheism, that was influenced by Hindu and Buddhist traders from India, occured gradually by the influx of Jewish refugees and after the 3rd century by Gnostik and other heretic Christians fleeing from the oppessive Romans and their Roman Church.

Between the years 66 and 630 AD, there were 10 Roman-Jewish Wars, oder more precise Roman-Hebrew Wars (as this includes 5 Samaritan Revolts too.). Most of the surviving Saducees (Zadokites) and other radical instigators of those wars fled to Arabia, fewer to Yemen, Ethiopia, Persia and India. [See: The Grand Bible, The Line of Wars from Alexander to Mohammed in Detail, pp.120-123.]

Related texts: Alongside Ibn al-Kalbi's Book of Idols, the main Muslim sources for (especially polytheistic) religion in pre-Islamic Arabia include works by al-Tabari (primarily his History of the Prophets and Kings) and Ibn Ishaq (Al-Sirah al-Nabawiyyah). There is also the Book of Reports about Mecca by Al-Azraqi. Additional attempts to describe pre-Islamic Arabian religion include those by the likes of Mas'udi (d. 345/956), Shahrastani (d. 548/1153), and even Muhammad ibn Abd al-Wahhab (d. 1206/1792), the founder of Wahhabism. Al-Jahiz (d. 868) is said to have composed a work with the same title as Ibn al-Kalbi's, but it is lost.)

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INTRODUCTION - THE CHAIN OF AUTHORITIES FOR THE PRESENT RECENSION

In the name of God the Merciful, the Compassionate. I [The speaker is abu-Mansur Mawhub ibn-Ahmad al-Jawaliqi] was told by al-Shaykh abu-al-Husayn al-Muburak ibn-'Abd-al-Jabbar ibn-Ahmad al-Sayrafi [500AH /1106-1107AD], from whom I received the recension, that, in the year [of the Hijrah] 463 [1070-1071 AD], abu-Ja'far Muhammad ibn-Ahmad ibn-al-Muslimah [465 AH / 1072-1073 AD.] related to him that he was told by abu-Ubayd-Allah Muhammad ibn-'Imran ibn-Musa al-Marzubani [384AH. / 994AD; Ta'rikh Baghdad], with the permission to teach, that abu-Bakr Ahmad ibn-Muhammad ibn-'Abdullah al-Jawhari [Died after 333A.H. / 944-945A.D] had related to him on the authority of abu- 'Ali al-Hasan ibn-'Ulayl al-Anazi [290AH / 902-903AD] that abu-al-Hasan 'Ali ibn-al-Sabbah ibn-Furat [262A.H. / 875-876AD] said that in the year [of the Hijrah] 201 [816-817AD], while studying at the feet of Hisham ibn-al-Kalbi, he received the following:

Hisham ihn-Muhammad al-Kalbi said: I was informed by my father [Muhammad ibn-al-Sa'ib al-Kalbi, 146AH / 763AD] and others, and I personally checked and ascertained their report, that when Ishmael, the son of Abraham, settled in Mecca, he begot many children. [Their descendants] multiplied so much that they crowded the city and supplanted its original inhabitants, the Amalekites. Later on Mecca became overcrowded with them, and dissension and strife arose among them, causing them to fight among themselves and consequently be dispersed throughout the land where they roamed seeking a livelihood.

The reason which led them to the worship of images and stones was the following: No one left Mecca without carrying away with him a stone from the stones of the Sacred House (al-Haram) as a token of reverence to it, and as a sign of deep affection to Mecca. Wherever he settled he would erect that stone and circumambulate it in the same manner he used to circumambulate the Ka'bah [before his departure from Mecca], seeking thereby its blessing and affirming his deep affection for the Sacred House. In fact, the Arabs still venerate the Ka'bah and Mecca and journey to them in order to perform the pilgrimage and visitation, conforming thereby to the time honored custom which they inherited from Abraham and Ishmael.

In time this led them to the worship of whatever took their fancy, and caused them to forget their former worship. They exchanged the religion of Abraham and Ishmael for another. Consequently they took to the worship of im- ages, becoming like the nations before them. They sought and determined what the people of Noah had worshiped of these images and adopted the worship of those which were still remembered among them. Among these devo- tional practices were some which came down from the time of Abraham and Ishmael, such as the veneration of the House [The Ka'bah] and its circumambulation, the pilgrimage, the visitation or the lesser (al-umrah), the vigil (al-wuqul) on 'Arafah [Buldan] and [al-] Muzdalifah [in the vicinity of Meets] sacrificing she-camels, and raising acclamation of the name of the deity (tahlil) [formula: la ialaha illa allah (There is no God but Allah); cf. hallelujah] age and the visitation, introducing there into belonging to it. Thus whenever the Nizar [group of the North-Arabian tribes; see ibn-Durayd al Azdi, Kitab al-lshtiqaq, ed. F. Wüstenfeld, Göttingen, 1854, p. 20] raised their voice [290AH / 902-903AD] the tahlil, they were wont to say: "Here we are O Lord! Here we are! Here we are! Thou hast no associate save one who is thine Thou hast dominion over him and over what he possesseth. "

They would thus declare His unity through the talbiyah [an old formula of salutation to the diety; see al-Bukhari Sahih, Hajj:26.] and at the same tune associate their gods with Him placing their affairs in His hands. Consequently, God said to His Prophet, "And most of them believe not in associating other deities with Him [Koran 12:106]." In other words, they would not declare His unity through the knowledge of His rightful dues, without associating with Him some of His own creatures.

The talbiyah of the 'Akk [A large South Arabian tribe], whenever they set out on a pilgrimage, was as follows: They would place at the head of the caravan two of their black slave who would lead the procession and say,

"We are the two ravens of the 'Akk!" Thereupon the 'Akk would say in response,

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"The 'Akk humble themselves before thee; Thy Yamanite servants are we. [We are come] to perform another pilgrimage."

Whenever the Rahi'ah [A large North Arabian tribe] performed the pilgrimage, observed the sacred rites and ceremonies, and carried out the vigils at the appointed places, they were wont to start back with the first returning group and not wait until the al tashriq [drying up the blood of the sacrifice; refering to Hebrew custom in pre-Islamic times].

The first to change the religion of Ishmael, set up images for worship, institute the practices of the sa'ibah [The liberation of a certain animal in honor of God in pre-Islamic Arabia. in Koran 5:103, the practice is vehemently condemned], the wasilah [she-goat restricted from being sacrificed], the bairah [she-camel, or she-goat restricted from being sacrificed], the hamiyah [stallion-camel restricted from being sacrificed], was 'Amr ibn-Rabi'ah, who is Luhayy ibn-Harithah ibn-Amr ibn- 'Amir al-Azdi [ibn-Hisham Sirat Rasul Allah, ed. F. Wüstenfeld, Göttingen, 1858-9, p. 50ff.], the father of the [south Arabian] Khuz'ah tribe.

The mother of 'Amr ibn-Lubayy was Fuhayrah [daughter of 'Amir ilin-al-Harith; cf. Tabari, vol. I, p.1132,], the daughter of 'Amr ibn-al-Harith[Tabari, Vol. I, p.1132]. It is also said that she was Qam'ah [Unidentified], the daughter of Mudad al-Jurhumi [Tabari, vol. I, p. 1031].

It was al-Harith [Tabari, vol. I, p. 1031] who used to be the custodian of the Ka'bah. But when 'Amr ibn-Luhayy came [to Mecca] he disputed his right to its custody, and with the aid of the children of Ishmael, fought the Jurhumites [Muruj al-Dhahab, vol. 12, p.103], defeated them, and cleared them out of the Ka'bah; he then drove them out of Mecca, and took over the custody of the Sa- cred House (al Bayt) after them.

He then became very sick, and was told, "There is a hot spring in al-Balqa [Buldan, vol. 1, pp.728-729], in Syria (al-Sha'm); if you would go there, you would be cured [cf. the story of Naaman the Syrian, II Kings 5]." So he went to the hot spring, bathed therein, and was cured. During his stay there, he noticed that the inhabitants of the place worshipped idols. He, therefore, queried them saying, "What are these things?" To which they replied, "To them we pray for rain, and from them we seek victory over the enemy." Thereupon he asked them to give him [a few of those idols], and they did. He took them back with him to Mecca and erected them around the Ka'bah.

ISAF AND NA'ILAH

Abu-al-Mundhir Hishim ibn-Muhammad said: Al-Kalbi [Muhammad ibn-al-Sa'ib, the father of the author] related on the authority of ahu-Sahlih [Buldan, vol. ii, p. 878] who, in turn, related on the authority of ibn-'Abbas [Abdullah, cousin of the Prophet, 69A.H. / 688-689A.D.], that Isif and Ni'ilah (a man from the Jurhum called Isif ibn-Ya'la and [a woman called] Ni'ilah, the daughter of Zayd, another Jurhumite) [were two lovers). Isif was courting Na'ilah in the land of Yemen. They set out to perform the pilgrimage. Upon their arrival in Mecca they entered the Ka'bah. Taking advantage of the absence of anyone else and of the privacy of the Sacred House, Isaf committed adultery with her in the sanctuary. Thereupon they were transformed into stone, becoming two miskhs. They were then taken out and placed in their respective places. Later on, the Khuza'ah and the Quraysh, as well as everyone who came on pilgrimage to the Sacred House, worshipped them.

The first among the Children of Ishmael, and among other people besides, to adopt such idols and give them indi- vidual names, in accordance with the traditions which persisted concerning them when the people departed from the religion of Ishmael, were the Hudhayl ibn-Mudrikah [Ishtiqaq, p.108].

SUWA'

The Hudhayl adopted Suwa [as their god] and placed it in Ruhat [Buldan, vol. ii, p.878] in the vicinity of Yanbu'[Buldan, vol. iv, pp.1038-1039], one of the villages of Medina. The custodians [of its temple] were the banu-Lihyan [Ishtiqaq, p.109]. However, I have not heard any mention of it in the poems of the Hudhalites. I did, however, hear of it in a poem by a certain man from Yemen.

WADD

The Kaib [1] adopted Wadd [as their god. That was] in Dimat al-Jandal.

YAGHUTH

The Madhhij as well as the people of Jurash adopted Yaghuth (as their god). Said the poet: "May Wadd keep thee and bless thee! For to us it is unlawful With women to daily and wanton; Thus our faith hath resolved." Said another: "Yaghuth led us unto the Murad, And we vanquished them before the morning."

YA'UQ

The Khaywin adopted Ya'uq as their god. It was placed in a village of theirs called Khaywan, at a distance of two nights' journey towards Mecca. I have not heard of the Hamdan, or of any other tribe among the Arabs, naming any of their members after Ya'uq [i.e. calling any individual 'Abd-Ya'uq]. Nor have I ever heard of any men- tion of Ya'uq in their poetry. I think this is because they were situated close to San'a, and consequently mixed with the Himyar and embraced Judaism with them at the same time when dhu-Nuwas [Tabari, vol. i, pp. 918ff.;] accepted the religion of Israel and converted his followers to it.

NASR

The Himyar adopted Nasr as their god, and worshipped it in a place called Balkha'. I have not, however, heard of the Himyar naming any of their members after Nasr (i.e. 'Abd-Nasr]. Nor have I heard of any mention of Nasr in the poetry of the Arabs. I think this is because the Himyar relinquished idolatry and embraced Judaism during the reign of Tubba [A

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royal title of the kings of the second Himyarite kingdom (ca. A.D. 300-325, interrupted only by the first Abyssinian period, A.D. 340-378). D. Nielsen, Handbuch der altarabischen Altertumskunde, vol.i. Die altarabische Kultur, Copenhagen, 1927, p.105]'.

RI'AM

The Himyar had also another temple (bayt) in San'a'. It was called Ri'am; the people venerated it and offered in it sacrifices. According to one report, they used to receive communications from an oracle therein. When the Tubba' returned from the expedition to al-'Iraq, the two rabbis (al-habran) who accompanied him to Medina came along with him to destroy Ri'am. He told them, "Do with it whatever you wish." Thereupon they demolished it, and the Tubba', together with the people of Yemen, embraced Judaism [cf. al-Isfahani, p.131; Kitab al-Tijan, pp.294-297; Tabari, vol. I, pp 903-906; Buldan, vol. ii, p.882]. Henceforth I never heard of any mention of Ri'am and Nasr either in poetry or in proper names. Furthermore, the Arabs preserved nothing of its poetry except those poems which belonged to the period immediately preceding Islam.

Hisham abu-al-Mundhir said: I have not heard a single verse of poetry in description of Ri'am [cf. a1-Iklil, p. 66]. I have, however, heard some in description of the others.

These, then, are the five idols which the people of Noah used to worship. For this reason God mentioned them in His Book, which He revealed to His Prophet, "Said Noah, 'O Lord! they rebel against me, and they follow those whose riches and children do but aggravate their ruin.' And they plotted a great plot; and they said, 'Forsake not your gods; Forsake not Wadd and Suwa, nor Yaghuth and Ya'uq and Nasr.' And they caused many to err; and thou, too, shalt be the means of increasing only error in the wicked [Koran 71:20-24]."

When, therefore, 'Amr ibn-Luhayy [brought] the idols from al-Balqa, they accepted and worshipped them.

MANAH

The most ancient of all these idols was Manah [Koran 53:20]. The Arabs used to name [their children] 'Abd-Manah and Zayd-Manah. Manah was erected on the seashore in the vicinity of al-Mushallal [Sifah, p 214; Buldan, vol. iv, p.543] in Qudayd, between Medina and Mecca. All the Arabs used to venerate her and sacrifice before her. [In particular] the Aws [Aus; South Arabian tribes. Ishtiqaq, pp. 83, 259] and the Khazraj [South Arabian tribes], as well as the inhabitants of Medina and Mecca and their vicinities, used to venerate Manah, sacrifice before her, and bring unto her their offerings.

The children of the Ma'add [North Arabian tribes] were followers of a faith which still preserved a little of the religion of Ishmael. The Rabi'ah [North Arabian tribes] and the Mudar [North Arabian tribes], too, were followers of a similar faith. But none venerated her more than the Aws and the Khazraj.

Abu-al-Mundhir Hisham ibn-Muhammad said: I was told by a man from the Quraysh on the authority of abu-'Ubaydab 'Abdullah [cf: al-Tabari, vol. ii, 863] ibn-abi-'Ubaydah ibn-'Ammar ibn-Yasir who was the best informed man on the subject of the Aws and the Khazraj, that the Aws and the Khazraj, as well as those Arabs among the people of Yathrib [The old name of Medina: Sifah, pp.2; medina is Arabic for city; see Madain Saleh] and other places who took to their way of life, were wont to go on pilgrimage and observe the vigil at all the appointed places, but not shave their heads. At the end of the pilgrimage, however, when they were about to return home, they would set out to the place where Manah stood, shave their heads, and stay there a while. They did not consider their pilgrimage completed until they visited Manah. Because of this veneration of Manah by the Awa and the Khazraj, 'Abd-al-'Uzza ibn-Wadi'ah al-Muzani, or some other Arab, said:

"An oath, truthful and just, I swore
By Manah, at the sacred place of the Khazraj."

During the Jahiliyah days, the Arabs were wont to call both the Aws and the Khazraj by the single generic name, al-Khazraj. For this reason the part said, "at the sacred place of the Khazraj." This Manah is that which God men- tioned when He said, "And Manah, the third idol besides [Koran 53:20]." She was the [goddess] of the Hudhayl [Ishtiqaq, pp. 108-110] and the Khuza'ah [Ishtiqaq, p.276].

The Quraysh as well as the rest of the Arabs continued to venerate Manah until the Apostle of God set out from Medina in the eighth year of the Hijrah [629-630A.D] the year in which God accorded him the victory [i.e. the capture of Mecca]. When he was at a distance of four or five nights from Medina, he dispatched 'Ali to destroy her. 'Ali demolished her, took away all her [treasures], and carried them back to the Prophet. Among the treasures which 'Ali carried away were two swords which had been presented to [Manah] by al-Harith ibn-abi-Shamir al-Ghassani, the king of Ghassan [The same as a1-Harith ibn-Jabalah. See Theodore Noldeke, The Princes of Ghassan from the House of Gafna, Ar. tr. Pendali Jouse and Costi K. Zurayk, Beirut, 1933, pp.22, 58-60]. The one sword was called Mikhdham and the other Rasub. They are the two swords of al-Harith which 'Alqamah mentions in one of his poems. He said: "Wearing two coats of mail as well as Two studded swords, Mikhdham and Rasub."

The Prophet gave these two swords to 'All. It is, therefore, said that dhu-al-Faqar, the sword of 'Ali, was one of them [cf. al-Tabari, vol. i, pp. 1706-1710].

It is also said that 'Ali found these two swords in [the temple of] al-Fals [cf. Ryckmans, vol.i, p.179], the idol of the Tayyi', whither the Prophet had sent him, and which he also destroyed.

ALLAT

They then adopted Allat as their goddess. Allat stood in al-Ta'if [Sifah, pp. 120-121], and was more recent than Manah. She was a cubic* rock beside which a certain Jew used to

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prepare his barley porridge (sawiq). [* or square; The deities in Petra and Madain Saleh were symbolised by geometric shapes carved in the rock] Her custody was in the hands of the banu-'Attab ibn-Malik of the Thaqif, who had built an edifice over her. The Quraysh, as well as all the Arabs, were wont to venerate Allat. They also used to name their children after her, calling them Zayd-Allat and Taym-Allat.

She stood in the place of the left-hand side minaret of the present-day mosque of al-Ta'if. She is the idol which God mentioned when He said, "Have you seen Allat and al-'Uzza?" [Koran 70:19] It was this same Allat which 'Amr ibn-al-Ju'ayd had in mind when he said: "In forswearing wine I am like him who hath abjured Allat, although he had been at one time her devotee."

Likewise it was the same idol to which al-Mutalammis [al-Aghani, vol. xxi, pp. 185-210] alluded in his satire of 'Amr ibn-al-Mundhirt [King of Lakhm, better known as 'Amr ibn-Hind] when he said: "Thou hast banished me for fear of lampoon and satire.

No! By Allat and all the sacred baetyls (ansab) [Hebrew massebhah, "pillars."], thou shalt not escape."

Allat continued to be venerated until the Thaqif embraced Islam [9AH. / 630-631 AD, See Sirah, pp.914-917], when the Apostle of God dispatched al- Mughirah ibn-Shu'bab [Later governor of al-Basrah and al-Kufah; d. AH / 670AD; al-Ma'arif pp 150-151], who destroyed her and burnt her [temple] to the ground [cf. Sirah pp 917-919].

In this connection, when Allat was destroyed and burnt to the ground, Shaddid ibn-'Arid al-Jushami' [cf. Sirah p.871] said warning the Thaqif not to return to her worship nor attempt to avenge her destruction: "Come not to Allat, for God hath doomed her to destruction; How can you stand by one which doth not triumph? Verily that which, when set on fire, resisted not the flames, Nor saved her stones, is inglorious and worthless. Hence when the Apostle in your place shall arrive And then leave, not one of her votaries shall be left." [cf. Sirah, p.871]

Aws ibn-Hajar [Al-Aghani vol 10, pp. 6-8], swearing by Allat, said: "By Allat and al-'Uzza and those who in them believe, And by Allah, verily He is greater than both."

AL-UZZA

They then adopted al-'Uzza [Ryckmans. vol 1, p. 26; Wellhausen, pp.34-45] as their goddess. She is, in point of time, more recent than either Allat or Manah, since I have heard that the Arabs named their children after the latter two before they named them after al-'Uzza. Thus I have found that Tamim ibn-Murr had called his son[s] Zayd-Manah ibn-Tamim ibn-Murr ibn-Udd ibn-Tabikhah' and 'Abd-Manah ibn-Udd. Similarly Tha'labah ibn-'Ukabah [Unidentified] named his son after Allit, call- ing him Taym-Allat [Ishtiqaq, p.315]. [Others were] : Taym-Allat ibn-Rufaydah ibn-Thawr, Zayd-Allat ibn-Rufaydah ibn-Thawr ibn-Wabarah ibn-Murr ibn-Udd ibn-Tabikhah. Taym-Allat ibn-al-Namir ibn-Qasit, and 'Abd-al-'Uzza ibn-Ka'b ibn-Sa'd ibn-Zayd-Manah ibn-Tamim [The last 4 names unidentified]. It is therefore more recent than the first two. 'Abd-al-'Uzza ibn-Ka'b is among the earliest compounded names the Arabs used in conjunction with al-'Uzza.

The person who introduced al-'Uzza was Zilim ibn-As'ad. Her idol was situated in a valley in Nakhlat al- Sha'miyah called Hurad, alongside al-Ghumayr' to the right of the road from Mecca to al-'Iraq, above Dhat-Irq and nine miles from al-Bustin. Over her [Zalim] built a house called Buss in which the peo- ple used to receive oracular communications. The Arabs as well as the Quraysh were wont to name their children 'Abd-al-'Uzza. Furthermore al-'Uzza was the greatest idol among the Quraysh. They used to journey to her, offer gifts unto her, and seek her favours through sacrifice.

We have been told that the Apostle of God once mentioned al-Uzza saying, "I have offered a white sheep to al- 'Uzza, while I was a follower of the religion of my people."

The Quraysh were wont to circumambulate the Ka'bah and say: "By Allat and al-'Uzza, And Manah, the third idol besides. Verily they are the most exalted females [Ar. ghardniq, lit. Numidian cranes] Whose intercession is to be sought [Said to be one of the "abrogated" verses of the Koran; cf. Tabari, vol.1, pp. 1192-1196]."

These were also called "the Daughters of Allah" [F. V. Winnett, "The Daughters of Allah," in The Moslem World, vol. 30 (1940), pp. 113-130], and were supposed to intercede before God. When the Apostle of God was sent, God revealed unto him [concerning them] the following: Have you seen Allat and al-'Uzza, and Manah the third idol besides? What? Shall ye have male progeny and God female? This indeed were an unfair partition! These are mere names: ye and your fathers named them thus:

God hath not sent down any warranty in their regard [Koran 53:19-20]."

The Quraysh had dedicated to it, in the valley of Hurad, a ravine (shi'b) called Suqam and were wont to vie there with the Sacred Territory of the Ka'bah. Abu-Jundub al-Hudhali (also al-Qirdi), describing a woman with whom he was in love, composed the following verses and mentioned in them a vow which she made to him swearing by al-'Uzza: "She swore an earnest and solemn oath By her to whom the vales of Suqam were dedicated:

If thou wouldst not return my clothes, go, For the rest of my life I would hate thee.

Since it was hard for him to part with umm-Huwayrith, He became eager to fulfil her desire."

Dirham ibn-Zayd al-Awsi also said: "By the Lord of al-'Uzza, the propitious, And by God betwixt whose House [and Suqam] Sarif stands."

She also had a place of sacrifice called al-Ghabghab where they offered their oblations. Hudhali [Abu-Khirash Khuwaylid ihn-Murrah] speaks of it in a satire which he composed against a certain man who had married a beautiful woman whose name was Asmr.

He said: "Asmi' was married to the jawbone of a little cow Which one of the banu-Ghanm'[Ishtiqaq, p. 87, line 15] had

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offered for sacrifice. As he led it to the Ghabghab of al-'Uzza, He noticed some defects in its eyes; And when the cow was offered upon the altar, And its flesh divided, his portion was foul."

It was customary to divide the flesh of the sacrifice among those who had offered it and among those present at the ceremony. Nuhaykah al-Fazari [Nahik in Lisan al-'Arab], addressing 'Amir ibn-al-Tufayl [10AH / 631-632AD], speaks of al-Ghabghab saying: "O 'Amir! If we had but overtaken thee with our spears, By the stars that [watch over] Mina[30] and al-Ghabghab! Thou wouldst have avoided the thrust of a bold warrior by turning thy hind part, Or thou wouldst have taken thy resting place with neither honor nor shroud[31]."

Qays ibn-Munqidh ibn-'Ubayd ibn-Datir ibn-Hubshiyah ibn-Salul al-Khuza'i (born to a woman of the banu-Hudad of the Kinanah while others hold that she was of the [banu-] Hudad of the Mubarib) who is [the same as] Qays ibn-Hudadiyah[34], speaking of it, said: "We swore first by the House of God, And failing that, by the baetyls which in al-Ghabghab stand."

The Quraysh were wont to venerate her above all other idols. For this reason Zayd ibn-'Amr ibn-Nufayl, who, during the Jahiliyah days, had turned to the worship of God and renounced that of al-'Uzza and of the other idols, said: "I have renounced both Allat and al-'Uzza, For thus would the brave and the robust do. No more do I worship al-'Uzza and her two daughters, Or visit the two idols [Unidentified] of the banu-Ghanm; Nor do I journey to Hubal and adore it, Although it was our lord when I was young."

The custody of al-'Uzza was in the hands of the banu-Shayban ibn-Jabir ibn-Murrah ibn-'Abs ibn-Rifa'ah ibn-al-Harith ibn-'Utbah ibn-Sulaym ihn-Mansur of the banu-

Sulaym. The last of them to hold its custody was Dubayyah ibn-Harami al-Sulami. In connection with a visit to Dubayyah, in which he was given a good pair of shoes, abu-Khirash said: "When my old slices went to pieces, Dubayyah gave me a new pair. The best friend is he. Carefully and evenly made of the hide of a full-grown ox, Truly they are a worthy present to give. How excellent is the place where his guests rest, While the refreshing north winds lash their tents. Their hunger he satisfies with cakes Steeped in butter, tasty and sweet."

Al-'Uzza continued to be venerated until God sent His Prophet who ridiculed her together with the other idols and forbade her worship. At the same time a revelation concerning her came down in the Koran [53:19]. This proved very hard upon the Quraysh. Then abu-Uhayhah (Sa'id ibn-al-'As ibn-Umayyah ibn-'Abd-Shams ibn-'Abd-Manaf) [1 AH / 622-623 AD] was taken sick by what proved to be his last and fatal sickness. As he lay on his deathbed, abu-Lahab[44] came to visit and found him weeping. Thereupon abu-Lahab asked, "What makes you weep O abu-Uhayhah? Is it death which is inevitable?" Abu-Uhayhah replied, "No. But I fear that al-'Uzza will not be worshipped after I depart." Abu-Lahab answered and said, "By God! Al-'Uzza was not worshipped during your lifetime for your sake, and her worship will not be discontinued after you depart because of your death." Abu-Uhayhah then said, "Now I know that I have a successor," and was well pleased with abu-Lahab's intense loyalty to al-'Uzza.

In the year of the victory ('am al-fath) [8 AH / 629-630 AD, the year Mecca was captured], the Prophet summoned Khalid ibn-al-Walid [The greatest Muslim general] and said unto him, "Go unto a tree in the valley of Nakhlah and cut it down." Khalid went thereto, captured Dubayyah, who was the custodian of al-'Uzza, and killed him. Abu-Khirash al-Hudhali said lamenting Dubayyah: "What is wrong with Dubayyah? For days I have not seen him Amid the wine-bibbers; he drew not nigh, he did not appear. If he were living I would have come with a cup Of the banu-Hatif [Taj al-'Arus, a sub-tribe of the Kinanah] make, filled with Bacchus oil. Generous and noble is he; no sooner his wine cups Are filled than they become empty, like an old tank full of holes in the midst of winter. Suqam [Buldan, vol.3, p.100] has become desolate, deserted by all of its friends, except the wild beasts and the wind which blows through its empty chambers."

(Said abu-al-Mundhir: Al-Hatif is a clan of the banu-'Amr ibn-Asad.)" - . . . Abu-al-Mundhir said: Sa'id ibn-al-'As abu-Uhayhah was wont to don a turban while in Mecca. Whenever he donned his turban no one ever dared don another of the same color.

We were told by al-'Anazi abu-'Ali that 'Ali ibn-al-Sabbah had told him that he himself was informed by abu- al-Mundhir, who reported that his father had related to him on the authority of abu-Salih that ibn-'Abbas said: Al-'Uzza was a she-devil which used to frequent three trees in the valley of Nakhlah. When the Prophet captured Mecca, he dispatched Khalid ibn-al-Walid saying, "Go to the valley of Nakhlah; there you will find three trees. Cut down the first one." Khalid went and cut it down. On his return to report, the Prophet asked him saying, "Have you seen anything there?" Khalid replied and said, "No." The Prophet ordered him to return and cut down the second tree. He went and cut it down. On his return to report the Prophet asked him a second time, "Have you seen any- thing there?" Khalid answered, "No." Thereupon the Prophet ordered him to go back and cut down the third tree. When Khalid arrived on the scene he found an Abyssinian woman with dishevelled hair and her hands placed on her shoulder[s], gnashing and grating her teeth. Behind her stood Dubayyah al-Sulami who was then the custo- dian of al-'Uzza. When Dubayyah saw Khalid approaching, he said: "O thou al-'Uzza! Remove thy veil and tuck up thy sleeves; Summon up thy strength and deal Khalid an unmistakable blow.

For unless thou killest him this very day, Thou shalt be doomed to ignominy and shame." Thereupon Khalid replied: "O al-'Uzza! May thou be blasphemed, not exalted! Verily I see that God hath abased thee."

Turning to the woman, he dealt her a blow which severed her head in twain, and lo, she crumbled into ashes. He then cut down the tree and killed Dubayyah the custodian, after

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which he returned to the Prophet and reported to him his exploit. Thereupon the Prophet said, "That was al-'Uzza. But she is no more. The Arabs shall have none after her. Verily she shall never be worshipped again." Consequently abu-Khirash composed the preceding verses in lamentation of Dubayyah.

Abu-al-Mundhir said: The Quraysh as well as the other Arabs who inhabited Mecca did not offer to any of the idols anything similar to their veneration of al-'Uzza. The next in order of veneration was Allat and then Manah. Al-'Uzza, however, received from the Quraysh the exclusive honor of visitation and sacrifice. This, I believe, was because of her close proximity. The Thaqif, on the other hand, were wont to offer Manah the exclusive honor [of visitation and sacrifice], in the same way the Quraysh offered it to al-'Uzza, while the Aws and the Khazraj favored Manah therewith. All of them, though, venerated al-'Uzza. They did not, however, hold the same regard, or any- thing approaching it, for the five idols which were introduced by 'Amr ibn-Luhayy. These are the five idols which God mentioned in the glorious Koran when He said, "Forsake not Wadd nor Suwa', nor Yaghuth and Ya'us and Nasr [Koran 71:22-23]." This, I believe, was because of their distance from them.

The Quraysh were wont to venerate [al-'Uzza]. The Ghani and the Bihilah, too, joined the Quraysh in her worship. The Prophet, therefore, dispatched Khalid ibn-al-Walid, who cut down the trees, destroyed the house, and demolished the idol.

The Quraysh had also several idols in and around the Ka'bah. The greatest of these was Hubal. It was, as I was told, of red agate, in the form of a man with the right hand broken off. It came into the possession of the Quraysh in this condition, and they, therefore, made for it a hand of gold. The first to set it up [for worship] was Khuzaymah ibn-Mudrikah ibn-al-Ya's' ibn-Mudar. Consequently it used to be called Khuzaymah's Hubal.

It stood inside the Ka'bah. In front of it were seven divination arrows (sing. qidh, pl. qidah or aqduh). On one of these arrows was written "pure" (sarih), and on another "consociated alien" (mulsag). Whenever the lineage of a new-born was doubted, they would offer a sacrifice to it [Hubal] and then shuffie the arrows and throw them. If the arrows showed the word "pure," the child would be declared legitimate and the tribe would accept him. If, however, the arrows showed the words "consociated alien," the child would be declared illegitimate and the tribe would re- ject him. The third arrow was for divination concerning the dead, while the fourth was for divination concerning marriage. The purpose of the three remaining arrows has not been explained. Whenever they disagreed concerning something, or purposed to embark upon a journey, or undertake some project, they would proceed to it [Hubal] and shuffie the divination arrows before it. Whatever result they obtained they would follow and do accordingly.

It was before [Hubal] that 'Abd-al-Muttalib [Grandfather of the Prophet] shuffied the divination arrows [in order to find out which of his ten children he should sacrifice in fulfilment of a vow he had sworn], and the arrows pointed to his son 'Abdullah, the father of the Prophet [Sirah, pp. 91-100]. Hubal was also the same idol which abu-Sufyan ibn-Harb [One of "those whose hearts are reconciled" to Islam (al-mu'allafah qulubuhum), namely Arab chiefs with whom the Prophet made terms after the battle of Hunayn, A.H. 8 / A.D. 629. in order to secure their aid. Sirah, pp. 880-883] addressed when he emerged victorious after the battle of Uhud [Sirah, pp. 555-592. In this battle, A.H. 3 / A.D. 625, Muhammad himself was wounded. See also Tabari, vol.I, pp. 1383-1431], saying: "Hubal, be thou exalted" (i.e. may thy religion triumph); To which the Prophet replied: "Allah is more exalted and more majestic."

Among their idols, the Quraysh also had Isif and Na'ilah. On being transformed into petrified form, they were placed by the Ka'bah in order that people might see them and be warned. Finally, as their origin became remote and, therefore, forgotten, and idol worship came into vogue, they were worshipped with the other idols. One of them stood close to the Ka'bah while the other was placed by Zamzam [The sacred well within the precincts of the Sacred Mosque, supposed to he identical with the well from which Hagar and Ishmael drank while in the wilderness. Buldan, vol.2, pp. 941-944; cf. Genesis 16:4]. Later, the Quraysh moved the one which stood close to the Ka'bah to the side of the other by Zamzam where they sacrificed to both. Of them abu-Talib [The uncle and guardian of Muhammad. Sirah, pp. 114-117] said, swearing by them when the Quraysh united against the banu-Hishim [Hashim; The family of the Prophet] in connection with the rise of the Prophet: "Unto the house [of God) I brought my men and my kin, And held fast to the veils of its curtains; Yea, where the banu-al-Ash'ar halt I brought them all, Where the valleys meet and Isaf and Na'ilah stand [Sirah, pp. 172-177]."

Bishr ibn-Khazim al-Asadi, speaking of Isaf, says: Full of awe, they draw not nigh unto it, But stand afar off like the menstruating women before Isa. The Arabs were wont to use other names in conjunction with 'Abd; yet I do not know whether they were after names of idols or not. Among these names were: 'Abd-Yalil, 'Abd-Ghanm, 'Abd-Kulal, and 'Abd-Ruda.

Some of the traditionists related that Ruda was a temple which belonged to the banu-Rabi'ah ibn-Sa'd ibn-Zayd ibn-Manih. It was destroyed by al-Mustawghir [whose real name] was 'Amr ibn-Rabi'ah ibn-Sa'd ibn-Zayd ibn-Manah ibn-Tamim. He was called al-Mustawghir (irascible, choleric) because he once said the following: "The water gurgles in the water-skins Like the gurgling (waghir) of the milk when the hot stone is in it thrown."

When, in the early days of Islam, al-Mustawghir destroyed Ruda, he said: I marched against Ruda and burnt it down, And left it a heap of ashes, charred and black.

I called upon 'Abdullah's aid for its destruction; Verily if is one like 'Abdullah who would dare unlawful things to do." [Buldan, vol. 2, p.789]

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Ibn-Adh'am [In al Maydini], a man of the banu-'Amir ibn-'Awf of the Kalb [tribe], said: "When one day thou met some of our knights, They cornered thee, but thou slipped out of their hands As a locust once slipped out of al-'Ayyar's [toothless mouth]. Henceforth when thou seest their place thou hiest away, As the pig fleeth the boiling water [In Lisan al-'Arab]."

Al-'Ayyar was a man of the Kalb [tribe] who came upon some locusts and sat down to eat a few of them. Being, however, toothless one locust slipped out of his mouth. Thereupon he cried out saying, "By God, it is alive!" in other words the locust did not die, but slipped out.

When, on the day he conquered Mecca, the Apostle of God appeared before the Ka'bah, he found the idols arrayed around it. Thereupon he started to pierce their eyes with the point of his arrow saying, "Truth is come and false- hood is vanished. Verily, falsehood is a thing that vanisheth." He then ordered that they be knocked down, after which they were taken out and burned.

In this connection, Rashid ibn-'Abdullah al-Sulami said: "She asked me to speak, hut I said, 'No. Neither God nor Islam would approve our speech. Hast thou not seen Muhammad and his men On the day of victory, when the idols were demolished?

Then the light of God shone with all its brilliance, And polytheism was submerged in a sea of darkness.'"

Said [abu-al-Mundhir: The Quraysh] had another idol [called] Manaf. They were wont to call their children 'Abd-Manaf, after it. I do not, however, know where it stood, or who erected it. The menstruating women were not allowed to come near the idols or to touch them. Rather, they stood far off. In this connection, Bal'a' ibn-Qays ibn-'Abdullah ibn-Ya'mar' (Yamar is al-Shuddakh al-Laythi), who was affiicted with alphosis [Ar. abras, which literally means a leper] (Hisham ibn-Muhammad abu-al-Mundhir related that Khalid ibn-Sa'id ibn-al-'As [14 AH / 635 AD] had told him on the authority of his father [Abu-Uhayhab] that Bal'a' was once asked about his affiiction and replied, "The sword of God has been polished."), said: "A matchless peer. I no longer augur at its shrine, But stay away as the menstruating women stand afar off from Manaf."

[Abu-al-Mundhir] also said : Every family in Mecca had at home an idol which they worshipped. Whenever one of them purposed to set out on a journey his last act before leaving the house would be to touch the idol in hope of an auspicious journey; and on his return, the first thing he would do was to touch it again in gratitude for a propi- tious return.

When God sent His Prophet, who came preaching the Unity of God and calling for His worship alone without any associate, [the Arabs] said, "Maketh he the god to be but one god? A strange thing forsooth is this [Koran 38:4]." They had in mind the idol.

The Arabs were passionately fond of worshipping idols. Some of them took unto themselves a temple around which they centered their worship, while others adopted an idol to which they offered their adoration. The person who was unable to build himself a temple or adopt an idol would erect a stone in front of the Sacred House or in front of any other temple which he might prefer, and then circumambulate it in the same manner in which he would circumambulate the Sacred House [The Cubic Temple, the Ka'bah]. The Arabs called these stones baetyls (ansab). Whenever these stones resembled a living form they called then' idols (asnam) and images (awthan). The act of circumambulating them they called circumrotation (dawar).

Whenever a traveler stopped at a place or station in order to rest or spend the night, he would select for himself four stones, pick out the finest among them and adopt it as his god, and use the remaining three as supports for his cooking-pot.

On his departure he would leave them behind, and would do the same on his other stops.[This recalls to one's mind the stone which Jacob set up and anointed at Bethel. See Genesis 28:18-22]

The Arabs were wont to offer sacrifices before all these idols, baetyls, and stones. Nevertheless they were aware of the excellence and superiority of the Ka'bah, to which they went on pilgrimage and visitation. What they did on their travels was a perpetuation of what they did at the Ka'bah, because of their devotion to it.

The sheep which they offered and slaughtered before their (34 idols and baetyls were called sacrifices (ata'ir, sing. atirah); the place on which they slaughtered and offered the sacrifice was called an altar, ('itr). In this connection Zuhayr ibn-abi-Sulma said:

"He moved therefrom and reached a mountain top, Like a high altar sprinkled with the blood of sacrifice."

The banu-Mulayh of the Khuza'ah [tribe] (they are the kindreds of Talhat a-Talahat [or al-Talhat]; His real name was Talhah ibn-'Abdullah ('Ubayd-Allah in Lisan al-'Arab, entry thl) ibn-Khalaf al-Khuza'i. See al-Ma'arif, p. 214; Ishtiqaq, p.280) were wont to worship the jinn. In reference to them the following verse was revealed: "Truly they worship ye call on besides God, are, like yourselves, his servants [Koran 7:193]."

DHU-AL-KHALASAH

Among those idols, too, was dhu-al-Khalasah. It was a carved niece of white quartz with something in the form of a crown upon its head. It stood in Tahalah, between Mecca and San'a, at a distance of seven nights' journey from Mecca. Its custody was in the hands of the banu-Umamah of the Bahilah ihn-A'sur. The Khath'am, the Bajilah, and the Azd [Better known as the Asd; see Ishtiqaq, p.283; Sirah, p.70] of al-Sarah*, as well as those Arab sub-tribes of the Hawazin who lived in their vicinity and those Arabs residing in Tabalah, were wont to venerate it and come to it with sacrifice. [* The range of mountains stretching from the extreme limit of Yemen north to Hejar; see Sifah, pp.67-71]

A certain man said: "O dhu-al-Khalasah, wert the one wronged, Thy father the one murdered and buried, Thou wouldst not have forbidden the killing of the enemy."

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This he said when his father was murdered, and he sought to avenge him. He, therefore, went to dhu-al-Khalasah and shuffied the divination arrows, but they resulted in a negative message forbidding him to seek revenge. Thereupon he said those verses. Some people, however, ascribe the incident to Imru'-al Qays ibn-Hujr al-Kindi [Al-Aghani].

Khidash ibn-Zuhayr al-'Amiri refers to dhu-al-Khalasah in verses which he addressed to 'Ath'ath ibn-Wahshi al-Khatli'ami concerning a covenant contracted between them hut violated by the latter. He said: "I reminded him of the covenant that existed between us twain, And of the age-long friendship which both of us shared;

That our witness was God and the White Quartz Idol [Dhu-al-Khalasah] of Tabalah, And the oath of al-Nu'man [Al-Nu'man III, son of al-Mundhir, ca. 580-602 AD] when he embraced the faith of Christ."

When the Apostle of God captured Mecca and the Arabs embraced Islam, among the delegates who came to pay their homage was Jarir ibn-'Abdullah [Al-Bajali, 54 AH / 674 AD; Sirah, p.56]. He came to the Apostle and embraced Islam before him. Thereupon the Apostle addressed him saying, "O Jarir! Wilt thou not rid me of dhu-al-Khalasah?" Jarir replied, "Yea." So the Apostle dispatched him to destroy it. He set out until he got to the banu-Abmas [Ishtiqaq, p.304] of the Bajilah [tribe] and with them he proceeded to dhu-al-Khalasah. There he was met by the Khath'am and the Bahilah, who resisted him and attempted to defend dhu-al-Khalasah. He, therefore, fought them and killed a hundred men of the Bahilah, its custodians, and many of the Khath'am; while of the banu-Qubafah ibn-'Amir ibn-Khath'am he killed two hundred. having defeated them and forced them into flight, he demolished the building which stood over dhu-al- Khalasah and set it on fire. A certain woman of the banu-Khath'am thereupon said: "The banu-Umamah, each wielding his spear, Were slaughtered at al-Wahyab, their abode; They came to defend their shrine, only to find Lions with brandished swords clamoring for blood. The women of the Khath'am were, then, humiliated By the men of the Abmas, and abased."

At the present time dhu-al-Khalassah constitutes the threshold of the gate of the mosque at Tabalab. We have been told that the Apostle of God once said, "This world shall not pass away until the buttocks of the women of Daws [Ishtiqaq, p.291] wiggle [again] around dhu-al-Khalasah and they worship it as they were wont to do [before Islam] [Sahih Al-Bukhari, Fitan: 24]."

SA'D

The Malik [Tabari, vol. I, p. 1105] and the Milkan, the two sons of Kinanah, had at the coast of Juddah [Sifah, p.47; Buldan, vol.II, p.41] [or somewhere] in that region, an idol called Sa'd. It was a long rock. Once upon a time a certain man [belonging to one of these tribes] [Text, "a certain man of them."] came to it with his flock of camels in order to make them stand on it and thereby obtain its blessing. But as he led them near the rock they shied away from it because it was covered with blood, and they scattered in every direction. Thereupon the man became furious, and picked up a stone and threw it at the rock saying, "Accursed god! Thou hast caused my camels to shy." He then went after them until he gathered them, and returned home saying:

"We came to Sa'd in hope he would unite our ranks, But he broke them up. We will have none of him. Is he not but a rock in a barren land, Deaf to both evil and to good?"

DHU-AL-KAFFAYN

The Daws, more specifically the banu-Munhib ibn-Daws [Unidentified], had an idol called dhu-al-Kaffayn [Sirah, p.254; Wellhausen, p. 65] (he of the two palms). When [the banu-Munhib ibn-Dawsj embraced Islam, the Prophet sent al-Tufayl ibn-'Amr al-Dawsi to destroy it. Al-Tufayl set the idol on fire and said: "O dhu-al-Kaffayn, I am not one of thy servants. Our birth is nobler than thine. I have stuffed thy head with fire and burnt thy shrine [cf. Sirah, p.254, lines 10-11]."

DHU-AL-SHARA

The banu-al-Hairith ibn-Yashkur ibn-Mubashshir [cf. Ishtiqaq, p.300, where Yashkur is the brother of Mubashshir] of the Azd [tribe] had an idol called dhu-al-Shara* (Dusares). [* cf. Ryckmans, vol.5, p.212. This was the chief god of the Nabataeans. Its chief sanctuary was in Ettra (Petra; Greek: "Rock-City"), where a large, black, quadrangular unhewn stone was dedicated to it in a splendid temple. One of the Ghatarif*, referring to it, said: "We would descend upon the region surrounding dhu-al-Shara, And our mighty army would, then, smite the foe." [* The name under which the banu-'Amir ibn-Mubashshir were known.]

AL-UQAYSIR

The Qudi'ah[1], the Lakhm, the Judham, the 'Amilah, and the Ghatafan had, in the hills of Syria, an idol called al-Uqaysir. Of it Zuhayr ibn-abi-Sulma says:

"I swore by the baetyls of al-Uqaybir a solemn oath, Where the foreparts of the heads and the lice ate shaven."

Of it also Rabi' ibn-Dab' al-Fazaril said: "By him to whom the melodies of mankind rise, And round al-Uqaybir men sing his praise and glory."

Of it, too, al-Shanfara al-Azdi the confederate (halif) of the banu-Fahm, said: "By the [honored] garments of al-Uqaysir! One who hath Come to the aid of 'Amr and his friends reproacheth me."

NUHM

The Muzaynah had an idol called Nuhm [cf. Ryckmans, vol. i, p.137; Wellhausen, pp.57-58]. They used to name their children 'Abd-Nuhm, after it. The cus- todian of Nuhm was called Khuza'i ibn-'Abd-Nuhm of the Muzaynah, and more specifically of the banu-'Ida [Text, Adda]. When he heard of the Prophet, he sped to the spot, destroyed the idol, and said: "I went to Nuhm in order to offer unto it A sacrifice of devotion, as I was wont to do. But on second thought I said

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to myself, 'this is but a mute god, dumb and void of wit,' And refused to sacrifice; from this day my faith is that of Muhammad, [Servant of] the great God of Heaven, the Excellent [Lord]."

He then followed the Prophet, embraced Islam, and guaranteed to him the conversion of his tribe, the Muzaynah. Of Nuhm, too, Umayyah ibn-al-Askar[4] says: "When thou meetest two black shepherds with their sheep, Solemnly swearing by Nuhm,

With shreds of flesh between them divided, Go thy way; let not thy gluttony prevail."

A'IM

The Azd of al-Sarah had an idol called 'A'im. Of it Zayd al-Khayr, who is the same as Zayd al-Khayl al-Tai says: "Thou wouldst tell those whom thou wouldst meet that I have defeated them, Though thou wouldst not know their mark, nay, by 'A'im.

SU'AYR

The 'Anazah [Ishtiqaq, p.194] had an idol called Su'ayr.' Ja'far ibn-abi- Khallis al-Kalbi set out one day on his camel and hap- pened upon Su'ayr. As he passed by the idol, the camel shied, because the 'Anazah had recently offered a sacrifice before it [and the blood was still fresh upon the altar]. Thereupon he said: "My young camels were startled by the blood of sacrifice Offered around Su'ayr whither Yaqdum[or Sa'ir, in the Lisan al-Arab] Yadhkur go on pilgrimage, and stand before it in fear and awe, Motionless and silent, awaiting its oracular voice."

Abu-al-Mundhir said that Yaqdum and Yadhkur were the two sons of 'Anazah. Ja'far saw some of their descendants circumambulating Su'ayr. The Arabs also had relic stones [which they obtained from ancient ruins] and erected. They were wont to circum- ambulate them and offer sacrifices before them. These stones were called baetyls (ansab), and the circumambula- tion thereof was called circumrotation (dawar).

In this connection, 'Amir ibn-a Tufayl (who had, one day, come upon the Ghani ihn-A'sur circumambulating some of their baetyls, and seeing their maidens in the procession, was impressed by their beauty) said;

"O that my mother's kin, the Ghani, Would circumrotate their baetyls every evening!"

In this connection, too, 'Amr ibn-Jabir al-Harithi, later al-Ka'bi, said: "The Ghutayf vowed nor to frighten their flock, And I vowed by the baetyls not to scare them."

Al-Muthaqqib al-'Abdi [Unidentified] refers to such baetyls in an ode which he addressed to 'Amr ibn-Hind. He said: "Young lads circumambulate their baetyls, Until their hair [Al-Shi'r w-al Shu'ara', pp.233-235] becomes almost grey."

Al-Fazari [Lit. "eyebrows"], having done something which incurred the wrath of the Quraysh, who consequently forbad him to enter Mecca, said: "I lead my she-camels and carry my baetyls behind me; Would that I have my people's god beside me!"

Referring to the same practice, one of the banu-Damrah said, while discussing a war 'which his tribe had fought: "And I swore by the baetyls and the curtains."

Referring to the same thing, al-Mutalammis al-Duba'i, addressing 'Amr ibn-Hind and reminding him of what he had done to him and to Tarafah ibn-al-'Ahd [Perhaps Nuhaykah], says: "Thou hast banished me for fear of lampoon arid satire. No! By Allat and all the sacred baetyls, thou shalt not escape!"

Recalling a war in which he had fought, 'Amir ibn-Withilah abu-al-Tufayl[Al-Shi'r w-al Shu'ara', pp.88-96] said [during the early days of Islam]: "Thou hast not heard of a raid which, like a flock of grouse, went on and on; While I and my horse, Ward, were like baetyls smeared with the blood of sacrifice."

'AMM-ANAS

The Khawlin had in the land of Khawlan an idol called 'Amm-Anas [Text "'Umyanus." See Ryckmans, vol. i, p.220, Sirah, P.53; cf. Buldan, vol.III, p.731]. They were wont to set apart a portion of their livestock property and land products and give one part to it and the other to God. Whatever portion of the part allotted to 'Amm-Anas made its way to the part set aside for God they would restore to the idol; but whatever portion of the part consecrated to God made its way to the part allotted to the idol they would leave to the idol.

They were a clan of the Khawlan called al-Adim [Text "al-Udum"; Sifah, p.114, line 21] who are al-Usum [Unidentified]. Concerning them die following verse was revealed, "Moreover they set apart a portion of the fruits and cattle which he hath produced, and say, 'This for God' - so deem they - 'And these for our associates.' But that which is for these associates of theirs, cometh not to God; yet that which is for God, cometh to their associates. I'll do they judge [Koran 6:137].

Hassan ibn-Thabit, addressing al-'Uzza which was in Mecca, said: "Through the grace of God I testified that Muhammad Is the Apostle of Him who reigneth above the Heavens; And that Zacharias and his son John [Text "And that both the father of John and John."]

Have worshipped Him with acceptable and meritorious works [Koran 3:32-36, 6:85, 19:1-15, 21:89-90]; And that which standeth by the dam in the valley of Nakhlah [Namely al-'Uzza] And those who worship her are removed from truth, hopelessly lost."

THE KA'BAH OF NAJRAN

The banu-al-Harith ibn-Ka'b had in Najran a Ka'bah which they venerated. It is the one which al-A'sha mentions in one of his odes. It has been claimed that it was not a Ka'bah for worship, but merely a hall for those people whom the poet mentioned. [In the following verse (Diwan al-A'sha, p.122, line 7) where he says, "There we would visit Yazid, 'Abd-Manah, and Qays - in truth they are the best of its lords."]. In my opinion, this is very likely the case, since I

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have not heard of the banu- al-Harith ever mentioning it in their poetry.

THE KA'BAH OF SINDAD

The Iyid [Ishtiqaq, p.285] had another Ka'bah in Sindad [Sifah p 176], [located] in a region between al-Kufah [Sifah pp. 8, 45] and al-Basrah [Sifah p 45ff; Buldan vol. i, pp. 636-653]. It is the one which al-Aswad ibn-Ya'fur mentions [in one of his odes] [Al Shi'r w-al-Shu'ara, pp. 134-135]. I have, however, heard that this house was not a place of worship. Rather it was a celebrated edifice; consequently al-Aswad mentioned it.

A certain man of the Juhaynah named 'Ahd-al-Dar ibn-Hudayb once said to his people, "Come let us build a house (to be located in a spot in their territory called al-Hawra') with which we would rival the Ka'bah [Of Mecca], thereby attracting [unto us] many of the Arabs," They deemed the suggestion very grave and refused to heed his behest. Thereupon he said: "I had wished that a house be raised, Free of iniquity and removed from sin. But those who, when called upon to face a crisis, Steal away and tilde in rite outskirts of Qawdam, Have demurred and refused my request. They clamor and cry, and insist that no one should give them orders, And when entreated they turn away--some withdraw like the mute and the dumb. They withhold their charity and conceal every insult Among their kin, as the mark of the brand [on the mule] is hid."

AL-QALIS

Abrahah al-Ashram* had built in San'a, a church which he called al-Qalis. [The famous Aksumite (Ethiopian) viceroy in Yemen from 525 to 571 AD. He owes his fame in Moslem history to his expedition against Mecca in the so-called 'Am ai-Fil, A.D. 570. See Tabari, vol. I, pp.927-946, 950-952]. He built it of marble and em- ployed in the construction the best of gild and wood. Having completed the building of the church, he wrote to the king of Abyssinia saying, "I have built to you a church the like of which no one has ever built. I shall not let the Arabs alone until I divert their pilgrimage away front the house to which they go and turn its course to this church." The news reached one of those on whose authority an intercalation is undertaken (nasa'at al-shukur)*, who dispatched two of his followers, ordering them not to return until they had defecated within the church. The two men went and did what they were ordered. [* This refers to the practice of postponing the observance of the sacred months, thus allowing an ordinary month to be observed as sacred and a sacred month to go unobserved. See Sirah, pp. 29-30; cf. Koran 9:37].

When the news reached Abrahah he became angry, and asked, "Who is it who dared do such a thing'?" He was told, "Some of the people of the Ka'bah did that." Thereupon he became furious and set out [against the Ka'bah or the head of his] Abyssinian [hordes] and elephants. The story of his expedition is well-known [see: Sirah, pp.29-41; Surah cv]. I was told by al-Hasan ibn-'Ulayl ['Al-'Anazi], on the authority of 'Ali ibn-al-Sabbih that abu-al-Mundhir Hisham ibn- Muhammad said that abu-Miskin had related to him on the authority of his father [Unidentified] the following: When Imru'-al-Qays ibn-Hujr set out to raid the banu-Asad he passed by dhul-al-Khalash (This was an idol which stood in Tabalah and which all the Arabs venerated.) It had three divination arrows: "the enjoiner" (al-amir), "the forbid- der" (al-nahi), and "the vigilant" (al-mutarabbis). As Imru'-al-Qays stood before the idol, he shuffied the arrows three times and three times he drew "the forbidden". Thereupon he broke the arrows and hurled them at the idol exclaiming, "Go bite thy father's penis! Had it been thy father who was murdered, thou wouldst not have forbid- den me avenging him." He then raided the banu-Asad and defeated them. Consequently no more sortilege was practiced before dhu-al-Kahlasah until the advent of Islam [when it was destroyed]. Imru'-al-Qays was thus the first to denounce and renounce it.

We were told by al-'Anazi that 'Ali ibn-al-Sabbih had related to him that Hishim ibn-Muhammad once said that a certain man, nicknamed abu-Bishr and whose real name was Amir ibn-Shibl [Amir ibn-Shulla in the "Jamharah" (Escurial MS), folio 252 r.v.], of the Jarm tribe, reported to hint the following: The Quda'ah, the Lakhm, and the Judham, as well as the people of Syria, had an idol called al-Uqaysir to which they were wont to go on pilgrimage and at the [shrine] of which they use to shave their heads. Whenever one of them shaved his head, he would mix the hair with wheat, for every single hair a handful of wheat. [This was a part of the ritual, the wheat serving as an oblation. The poor used to take the wheat, remove from it the impurities of hair and lice, and use it for their bread]. During this time the Hawazin were wont to frequent the place, and, if they arrived before the pilgrim had mixed the wheat with the hair, they would say, 'Give it unto us, we are poor men from the Hawazin. But if they should arrive too late, they would take the whole thing, wheat, hair, and lice, [knead it into dough], bake and eat it.

Once upon a time the Jarm and the banu-Ja'dah quarrelled over a water well called al-'Aqiq and came to the Prophet seeking his decision. He decided in favor of the Jarm. There upon Mu'awiya ibn-'Abd-al-'Uzza ibn-Dhira' al-Jarmi said: "When the crowds before the Prophet assemble, I am the brother of the Jarm, as ye well know. If ye are not satisfied with the judgment of the Prophet, I am, and with his words and verdict I am well content. Have ye not seen that the Jarm have prevailed, While your father is squatting amid the lice in al-Uqaysir's vale? And when a gift of wheat is offered he would say, 'Give it unto me, without the lice, and be rewarded there-with; For I am one of the poor men of the Hawazin tribe.' Ye are trot of these people; yea! Ye are not the lowest nor the least. But ye are like the two small fingers of the hand, Which have been excelled in length by the other fingers."[cf. Kitab al-Hayawin, vol. v, p.114]

Abu-al-Mundhir Hisham ibn-Muhammad said: lo this connection al-Sharqi [Al-Fihrist, p.90] recited to me [a few verses by Suraqab ibn-Malik ibn-Ju'sham al-Mudliji [Tabari,

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vol. 1, p. 1296] of the banu-Kinanah [North Arabian tribe]. He recited: "Have not the Judham and the Lakhm who show themselves on [our] festivals, as well as every Quda'ite [South Arabian tribes] present, with dishes as big as tanks, stand in Ratiwa abject and abased; waiting for the food of shame, prevented you from cursing us, ye bastards?

The one hath no honor to feel the sting; the other hath no valor to give and feed."

I was told by abu-'Ali al-'Anazi on the authority of 'Ali ibn-al-Sabbah that abu-al-Mundhir Hisham ibn-Muham- mad ibn-al-Sa'ih al-Kalbi related to him that his father once told him that what had given rise to the worship of idols was the following:

When Adam died the children of Seth (Shith) [cf. Genesis 15:25-26, 5:6], the son of Adam, buried him in a cave in the whereon Adam alighted (when he was sent) to the land of India. (The name of the mountain is Nawdh, and it is the most fertile mountain in all the world. Hence the saying, "More fertile than Nawdh and more arid than Barahut. Barahut is a valley in Hadra-mawt, in [the Vicinity of] a village called Tin'ah. Al-'Anazi related to me on the authority of 'Ali ibn-al-Sabbah that abu-al-Mundhir once said: I Was told by my father, on the authority of abu-Salih who in turn was quoting ibn-'Abbas, that the souls of the believers were buried in al-Jabiyah in Syria, while those of the polytheists were interred in Barahut.)

I was told by abu-'Ali al-'Anazi on the authority of 'Ali ibn-al-Sabbah that abu-al-Mundhir related on the authority of his father, who in turn was quoting abu-Salih on the authority of ibn-'Abbas that the children of Seth were wont to visit the body of Adam in the cave in order to pay their respect to his [memory] and offer their prayers for his soul. Thereupon one of the children of Cain (Qabil) [Koran 5:30], the son of Adam, [addressing his brethren], said, "O children of Cain! Verily the children of Seth have a circuit (dawar) which they circumrotate in veneration, but ye have none." Consequently he carved for them an idol, and was, therefore, the first to make [graven images for worship].

I was told by al-Hasan ibn-'Ulayl on the authority of 'Ali ibn-al-Sabbah that abu-al-Mundhir related on the authority of his father the following: Wadd, Suwaf, Yaghuth, Ya'uq, and Nasr were righteous people who died within one month of one another, and their relatives were grief-stricken over them. Then One of the children of Cain addressed their relatives saying, "O ye who are bereaved! Shall I make unto you five statues after the image of your departed relatives'? I can readily, al- though I cannot impart life to them." Thereupon he carved unto them five statues after the image of [their departed relatives], and erected them [over their graves].

Then it came to pass that a relative would visit [the grave of] his brother, uncle, or cousin, whatever the case might be, pay his respect to it, and walk around the statue for a while. This practice lasted throughout the first century [following the death of those five persons]. The statues were made during the time of Jared (Yarid) [Text, "Yardi; Genesis 5:15-20] the son of Malialcel (Malila'il) [Genesis 5:13-17] the son of Cainan (Qinan) [Text, "Qaynan cf. Genesis 5:10-14] the son of Enos (Anush) [Genesis 5:7-11] the son of Seth the son of Adam [cf. Tabari, vol. I, pp. 155-166].

Another century followed during which people venerated and respected those statues more than they did during the first century. Then a third century followed, and the people said, "Our forefathers venerated these statues for no other reason than the desire to enjoy their intercession before God." Consequently they worshipped them, and became far game in disbelief. Thereupon God sent unto them the Prophet Idris, who is Enoch (Akhnukh) [Text, "Ahnukh vi Gen. 5:18-24; Koran 19:57, 30:85] the son of Jared the son of Mahaleel the son of Cainan. Idris called upon the people to repent and warned them, but they believed him not and hearkened not unto his voice. Therefore God "uplifted him to a place on high [Tabari, vol.1, pp 173-177]."

The position which these statues, [now become idols], occupied in the worship of the people, as ibn-al-Kalbi [Muhammad ibn al Sa ib, the father of the author] had related on the authority of ibn-Salih, who in turn had related on the authority of ibn-'Abbis continued to wax strong until the time of Noah (Nuh) [Genesis 5:28-32], 'O the son of Lamech (Lamak) [Text, "Lamk"; Genesis 5:25-31] the son of Methuselah (Matushalab) [Genesis 5:21-27] the son of Enoch, whom God sent as a prophet. He was, then, four hundred and eighty years old. For a period of one hundred and twenty years I lie went about] calling the people back to God, but they disobeyed him and believed him not. Thereupon God commanded him to build the ark. Noah completed the ark and entered therein when he was six hundred years old. And the flood prevailed upon, and covered, the whole earth, and all, [except Noah and those who were in the ark with him], were drowned and perished. And Noah lived after the flood three hundred and fifty years [Genesis 9:28]. Two thousand and two hundred years intervened between Adam and Noah. The flood washed down these idols from the top of Mount Nawdh to the land below; and as the waters raged and the billows swelled, tile idols were tossed here and there until at last they were cast by the waves on the land of Juddah. When finally the waters receded, the idols were left on the coast [of the city] - In time they were covered by the sands which the winds blew over from the shore.

I was told by al-Hasan ibn-'Ulayl, who was quoting 'Ali ibn-al-Sabbah, that abu-al-Mundhir Hisham ibn-Muhammad once said unto the latter: If a statue were made of wood, or gold, or silver, after a human form, it would be an idol (sanam) but if it were made of stone it would be an image (wathan) [Sifah, pp.129, 179. 46].

I was told by al-'Anazi on the authority of 'Ah ibn-al-Sabbab who related that abu-al-Mundhir, quoting his father, once said that abu-Salih related on the authority of ibn-'Abbas that the last to remain of the waters of the flood was in Hisma" in the land of the Judham. It remained forty years and then receded.

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I was told by abu-'Ali al-'Anazi on rite authority of 'Ali ibn-al-Sabbah that abu-al-Mundhir related on the authority of his father al-Kalbi the following: 'Amr ibn-Luhayy, who is Rabi'ah ibn-Harithah ibn-'Amr ibn-'Amir ibn-Harithah ibn-Tha'labah ibn-Imru'-al-Qays ibn-Mazin ibn-al-Azd, the father of the Khuza'ah (his mother was Fuhayrah, the daughter of al-Harith, but others say she was the daughter of al-Harith ibn-Mudad al-Jurhumi), was a priest (kahin). (He had conquered Mecca, drove the Jurhumites out of the city, and took over the custody of the House.) He had an oracle of the jinn whose nickname was abu-Thumamah. One day the oracle addressed 'Amr saying: "Make haste, get thee out of Tihamah Accompanied by peace and luck." 'Amr replied: "Aye, aye, there shall be no delay, Nothing shall hold me back." Thereupon the oracle rejoined; "To the shores of Juddah make thy way; There thou shalt find idols in fine array; With thee to Tihamah take them back, Let nought alarm thee, fear no attack; Then bid the Arabs worship them, one and all, They will hear thy voice and heed thy call."

'Amr proceeded to the shores of Juddah dug the idols out of the sand, carried them to Tihamah, and erected them there. When the time for the pilgrimage arrived, he summoned all the Arabs to their worship. 'Awf ibn-'Udhrah ibn-Zayd -- Allat ibn-Rufaydah ibn-Thawr ibn-Kalb ibn-Wabarah ibn-Taghlih ibn-Hulwan ibn-'Imran ibn-al- Haf [Text, ilhaf; cf Ishtiqaq, p.313] ibn-Qudaah answered his call. 'Amr, therefore, gave him Wadd which 'Awf carried to Widi al-Qura and erected it in Dumat al-Jandal. He also named his son 'Abd-Wadd, who was the first to be so called, while 'Awf was the first to give one of his children such a name. Henceforth the Arabs named their children after Wadd. 'Awf made his son 'Amir, who was called 'Amir al-Ajdar, its custodian. His descendants continued to hold the office until the advent of Islam.

Abu-al-Mundbir related that [his father] al-Kalbi once said: I was told by Malik ibn-Harithah al-Ajdari that he himself had seen Wadd, and that his father was wont to send him to it with some milk saying, "Offer it unto thy god to drink." Malik added, "I used to drink the milk myself.' He also said, "I also saw it after Khalid ibn-al-Walid had destroyed it and smashed it into pieces." For the Apostle of God had, after the battle of Tabuk [9 AH / 630 AD], sent Khalid ibn-al-Walid to destroy it. But the banu-'Abd-Wadd and the banu-'Amir al-Ajdar resisted Khalid and attempted to defend the idol. Khalid, therefore, fought and defeated them, and then destroyed [the shrine] and demolished the idol. Among those killed in battle on that day was a man of the banu-'Abd-Wadd whose name was Qatan ihn- Shurayb. His mother happened upon him dead and thereupon cried out saying: "Verily friendiship doth never last, Nor do the blissful times 'er endure; A mother's love doth not save a son From misfortune, nor his life insure."

She then said: "O thou the centre of my love, The source of all my joy and mirth! Would that thy mother were never born, Nor e'er to thee hath given birth."

After which she fell over his body sobbing and died. Hassan ibn-Masad, the cousin of al-Ukaydir* the ruler of Dumat al-Jandal, was also killed. [In short] it was Khalid who destroyed [Wadd]. [* King of Dumat (Yeha, Ethiopia) al-Jandal at the time of Muhammad; see Tabari, vol. I, pp 2065-2068; al-Baladhuri, pp. 61-63]

Al-Kalbi [The father] continued: I then requested Malik ibn-Harithah saying, "Describe to me Wadd in such a way which would make it appear vividly before me." Malik replied, "lt was the statue of a huge man, as big as the largest of human beings, covered with two robes, clothed with the one and cloaked with the other, carrying a sword on his waist and a bow on his shoulder, and holding in [one] and a spear to which was attached a standard, and [in the other] a quiver full of arrows."

To go back to 'Amr ibn-Luhayy. The Mudar ibn-Nizar answered his call, and he, therefore, gave Suwa' to a certain man of the Hudhayl, whose name was al-Harith ibn-Tamim ibn-Sa'd ibn-Hudhayl ibn-al-Ya's ibn-Mudar. It was [erected] in a place called Ruhat in the valley of Naklah where it was worshipped by the neighboring Mudar.

One of the Arabs said: "Ye see them swarming around their king, As the Hudhayl surround their Suwa'; And fill its courts with sacrifice, Picked from among the choicest flocks."

The Madhhij also answered his call, and he, therefore, gave Yaghuth to An'am ibn-'Amr al-Muradi it was placed on a hill in Yemen called Madhhij where it was worshipped by the Madhliij and the neighboring tribes.

The Hamdan also answered 'Amr's call, and he gave Ya'uq to Malik ibn-Marthad ihn-Jusham ibn-Hashid ibn- Jusham ibn-Khayran ibn-Nawf ibn-Hamdin. It was placed in a village called Khaywan, where it was worshipped by the Hamdan and the neighboring tribes of Yemen.

The Himlyar responded to 'Amr's call too, and he delivered Nasr to a man from dhu-Ru'ayn whose name was Ma'di-Karib. It was [erected] in a place in the land of Saba' called Balkha, where it was worshipped by the Himyar and the neighboring tribes. They continued to worship it until dhu-Nuwas converted them to Judaism.

All these idols continued to be worshipped until God sent the Prophet who ordered that they be destroyed. Hisham said: I was told by al-Kalbi [my father] on the authority of abu-Salih that ibn-'Abbas related that the Prophet Once said, "One day I beheld Hell from afar off, and saw therein 'Amr ibn-Luhayy, a short titan of red [complexion] and blue eyes, dragging his guts [behind hint] in the midst of the dancing flames. Whereupon I asked, 'Who is this man', and was told, 'he is 'Amr ibn-Luhayy, the first to institute the bahirah, the wasilah, the sa'ibah, the hami(yah), change the religion of Ishmael*, and summon the Arabs to worship of images [So in MS, though the editor accepted Yaqut's reading (Buldan, vol. IV, p. 915), Abraham, in order to conform to the Koranic tradition that the true faith was that of Abraham. Cf. Sirah, p. 51, lines 6, 18].

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The Prophet added, 'The one among his descendants who resembieth him the most is Qatan ibn-'Abdal'Uzza." Thereupon Qatan sprang to his feet and said, "O Apostle of God, doth the fact that I resemble him in looks do me any harm'?" The Apostle replied, "Thou art a Moslem, but he was an unbeliever [cf. Sahih Muslim, Iman: 274-275, 277]."

[At another time] the Apostle of God said, "Once upon a time I was shown the anti-Christ (al-Dajjal), and, behold, hewas a one-eyed man, of brown complexion and curly hair. The one among the banu-'Amr who resembleth him the most is Aktham ibn-'Abd-al-'Uzza. Thereupon Aktham sprang to his feet and said, "0 Apostle of God, doth the fact that I resemble him in looks do me any harm? The Apostle replied,

"No. Thou art a Moslem, but he was an unbeliever [cf. al-Bukhari, Ta'bir: 33, Fitan: 26]."

AL-FALS

I was told by al-'Anazi abu-'Ali on the authority of 'Ali ibn-al-Sabbah that Hisham ibn-Muhammad abu-al-Mundhir once related: I was told by abu-Basil al Ta'i,' on the authority of his uncle 'Antarah ibn-al-Akhras [Al-Afghani, vol. 10, p. 155], that the Tayyi' had an idol called al-Fals. It was a red [rock], in the form of a man, projecting in the center of their mountain, Aja which was black. They were wont to worship [this rock], present their offerings unto it, and slaughter their sacrifices before its [ascent]. No man who was afraid and was seeking refuge would come to it without finding safety, and no stray beast would enter its confines without finding protection. The Beast would also become the property of the idol, sacred and taboo.

Its custody was in the hands of banu-Bawlan while Bawlan himself was the first to institute its worship. The last of the banu-Bawlan to hold its custody was one called Sayfi. One day he caught a milch-camel which belonged to a certain woman of the banu-'Ulaym of the Kalb [tribe] a neighbor of a nobleman, Malik ibn-Kulthum al- Shamaji[8], and drove it along until he brought it to the confines of al-Fals. Thereupon the neighbor of Malik called upon him and told him how [Sayfi] had taken away her milch-camel. On hearing her story he jumped upon the bare back of an unsaddled horse, took his spear, and followed after Sayfi. He overtook him by al-Fals and found the milch-camel tied within its enclosure. Addressing [Sayfi], he said, "Let go the milch-camel of my neighbor." [Sayfi] replied, "But it is the property of thy Lord!" [Malik] again said, "Let it go." [Sayfi] replied, "Wilt thou violate the sanctity of thy Lord?" Exasperated, Malik threatened Sayfi by pointing his spear against him. Thereupon, the latter untied the camel and set it free. Malik took it back and delivered it to the woman, his neighbor. Then the custodian approached al-Fals and, pointing to Malik, addressed it saying: "O Lord, Malik ibn-Kulthum hath this day Violated the sanctity of thy shrine; But yesterday, thou wert inviolate."

Sayfi said this in an attempt to incite the idol against Malik so that it might vent its wrath upon him. it so happened that 'Adi ibn-Hatim[9] had, at that same day, offered a sacrifice before al-Fals, and saw what Malik had done. As he sat with a few companions discussing the incident, he trembled with fear and said, "Watch what will befall Malik this day." But several days passed and nothing happened to Malik. Consequently ['Adi] renounced the worship of al-Fals as well as that of the other idols and embraced Christianity, a devotee of which he remained until the advent of Islam, when he became a Muslim.

['Adi] was, therefore, the first to violate the sanctity of al-Fals. Henceforth whenever the custodian took in a stray beast [he was not allowed to keep it as the property of the idol]; on the contrary, it was taken away from him. Al- Fals continued to be worshipped until the advent of the Prophet, at which time 'Ali ibn-abi-Talib was dispatched to destroy it. 'Ali destroyed the idol and carried away therefrom two swords called Mikhdham and Rasub (the same two swords which 'Alqamah ibn-'Abadah [Sirah, pp. 947-950] had mentioned in his poetry), which al-Harith ibn-abi-Shamir, king of Ghassan, had presented al-Fals. 'Ali brought them to the Prophet who wore one of them and gave it back to him. It was the sword which 'Ali was always wont to wear.

Here ends The Book of Idols.

AL-YA'BUB

Al-Ya'bub [unclear; may be, the name of a horse; horses were the Porsches of their day] is the idol of the Jadilah of the Tayyi'. Previously they had a different idol; but the banu-Asad took it away from them. Consequently they adopted al-Ya'bub in its stead. Said 'Abid ['Abid ibn-al-Abras; al-Shi'r w-a/-Shu'ara', pp.143-145; al-Aghani, vol. XIX, pp.84-90]: "They adopted al-Ya'bub in the place of their former god; Be still, therefore, O Jadi[lah], and abstain from food and drink."

BAJAR

According to ['Abu-Bakr Muhammad ibn-al-Hasan] ibn-Durayd [223-321 AH / 838-933 AD], Bajar [According to ibn- al-Athir it is sometimes called Bahar, with a ha instead of a jinn.62; ibn-Khallikan, vol. II, pp.308-313] was an idol which the Azd as well as such neighboring tribes of the Tayyi' and the Quda'ah [worshipped] during the Jahillyah days. It is also pronounced Bajir.

May the Goddess Protect.

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CHAPTER 2

LET THE STONES SPEAK

CHAPTERS 2, 7 & 8

BY DAN GIBSON

CHAPTER TWO
THE DISCOVERY
Dan Gibson with Chad Doell

There was no sudden eureka moment when the information in this book was discovered. Rather, it was a slow and meticulous process of gathering facts, fitting pieces together, and discovering patterns that were not expected. Some readers have imagined that researchers set out to make great discoveries. This is very seldom the case. Usually, discoveries come from long years of gathering evidence, sifting through data, and trying to make sense of a mass of confusing information. This chapter introduces the process of gathering data on the archaeological record of the mosques of early Islam, and how that data revealed a remarkable pattern.

Historian Dan Gibson moved to the Middle East and began Arabic studies in January 1979 in pursuit of his passion for understanding Middle Eastern culture and history. During his first few years in the Middle East, he visited many archeological sites, including several early mosques. Gibson noticed that some of these early mosques did not face toward Mecca. When he investigated further, Gibson was surprised by the explanation that these mosques faced Jerusalem rather than Mecca in Saudi Arabia. Even more so, it was clearly in plain sight that some mosques faced somewhere else entirely. While this was not Gibson's focus at the time, he created a small list of mosques which had unexpected orientations.

It was not until the year 2000 that Gibson began using GPS technology to plot these unusual mosques which he came across in his desert journeys. This technology allowed him to more accurately plot the directions these mosques faced.

In Islam there is a holy direction called the qibla. This is the direction a mosque 'faces.' This direction not only dictates how the faithful must stand when they pray, it is also in this direction that pilgrimage is to be undertaken, and it is the direction to be faced when an animal is killed according to halal requirements.

Gibson's early findings presented him with a puzzle. There were many more mosques not oriented toward Mecca than he expected. It was obvious that these mosques were not all constructed within the first 16 or 17 months of Islam before the qibla direction toward Mecca was established. As a result, Gibson sought to chart his data by date to make sense of the sur- prising number of mosques facing directions other than Mecca.

In time he had added several dozen mosques to his list of mosques built during the first three hundred years of Islam and he confirmed that some of these mosques faced a direction other than Mecca or Jerusalem. He charted the qibla directions on a map and discovered that many of them seemed to face the city of Petra in southern Jordan. In 2010 Gibson selfpublished the book Qur'anic Geography. This early book was intended for a small audience that might be interested in some of the topics he was working on. The main thrust of the book was identifying some of the geographical locations and peoples mentioned in the Qur'an, especially the people of 'Ad, Thamud, and Midian. In the back of the book Gibson tucked in a section on Mecca, and the issue that some mosques seemed to face Petra. To his surprise the book started to circulate, and he received both positive and negative feedback from readers. Unfortunately, some of Gibson's readers assumed that he was publishing well researched findings, rather than a recent observation or 'discovery.'

Gibson continued his research as time allowed, determined to better understand what he was observing. In 2016 a British film company explored Gibson's data in the 90-minute documentary film The Sacred City. The next year Gibson selfpublished more of his research in the book Early Islamic Qiblas. Again, the intended audience was friends and fellow amateur researchers, not the academic world or a broad general audience. Gibson was convinced that he was on to something, but he needed more eyes and ears to help, so that same year he began a YouTube channel and asked his viewers to look for mosques he may have missed. Thousands of viewers responded, eager to help in the research. By the end of 2022 Gibson had over 270 mosques in his database of early mosques.

This chapter explores the various qibla classifications that Gibson observed during the first 300 years of Islamic history. The graphics below were generated in Gibson's Online Qibla Tool, which draws its data directly from Gibson's database. The online tool is the most up to date version of his research.

In this database, Gibson compiled the qibla directions of over 200 mosques from the first three centuries of Islam plus around 50 mosques from the next centuries. These latter mosques are of interest because they do not face Mecca like most mosques do after the 4th century AH. Gibson concluded he could observe five types of qibla directions, which he classified as Petra, Mecca, Between, Parallel, and Jerusalem. He also classified any mosques that were over ten degrees from any of these five qiblas as 'unknown,' as well as any early mosques that had been rebuilt so that there was no physical or manuscript evidence of their early foundations. When classifying these mosques, Gibson chose whichever of the five qiblas was closest, again so long as it was within ten degrees.

At the time of writing, Gibson has classified 65 mosques that appear to face Petra in Jordan. The earliest of these mosques dates from 15 AH until a massive earthquake destroyed an already declining Petra in 130 AH and the building of new mosques facing Petra dropped off significantly. A further 40 mosques have a qibla which Gibson classified as 'parallel'—where mosques face a direction that is parallel to a line drawn between Petra and

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Mecca. The earliest parallel mosques appear in 58 AH, with the last ones built in the 900s AH. All of these are in North Africa or Spain. Gibson also classified 60 mosques as 'Between,' that is, facing between both Petra and Mecca. Between mosques appear in 87 AH until around 126 AH. He also found 28 early mosques that face Mecca, starting in 70 AH. Finally, he found seven mosques which face Jerusalem. However, five of these could be facing Petra as they are within a few degrees of both locations.

Gibson also listed 77 mosques as 'unknown,' as he could not determine their original qi- bla direction. Usually this was because the mosque had been torn down and rebuilt, often mul- tiple times during the ensuing centuries, leaving no trace of the original building. Sometimes this was due to finding a lone mihrab stone which might have been moved from its original location. Other times the mosque itself was a rough circle of stones in the desert often known as an 'open air' mosque, for which it is very difficult to determine a qibla.

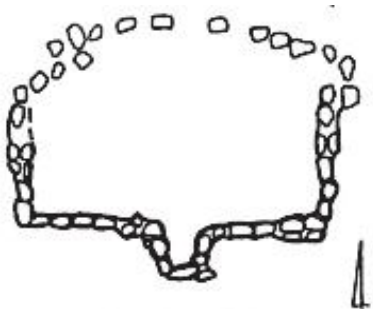
Mosques with Unknown Qiblas

A good example of an unknown qibla is the Qiblatain or Two Qibla mosque in Medina, built in 2 AH (623 AD). This mosque has been rebuilt several times. During a renovation in 1987, excavators discovered evidence of what they thought was the foundation of the original mosque on the site. The esteemed architect 'Abd el Wahid el Wakil diagrammed the original foundation of the building before it was removed for the new construction.

'Abd el Wahid el Wakil discovered, as anticipated, that the original qibla in Qiblatain Mosque was directed north, generally toward Jerusalem. But, from this particular location, it is also oriented toward Petra.

From Medina the direction to Petra
or Jerusalem is very close.

It is possible that, because of mosques like Qiblatain, hadith writer Bukhari (d. 256 AH) concluded that some mosques were oriented toward Jerusalem.[1] He was writing over 200 years after the time of the prophet Muhammad, and from his writings later Muslims may have assumed the original qibla faced Jerusalem. However, Bukhari also concluded that some mosques appeared to be oriented toward Damascus or 'Sham' (north).[2] When considered in the context of the orientation of other early mosques, it is quite possible the Qiblatain mosque was never intended to be directed toward Jerusalem.[3]



The Be'er Karkom 2 Open Air Mosque,
Thanks to Gideon Avni, 1994

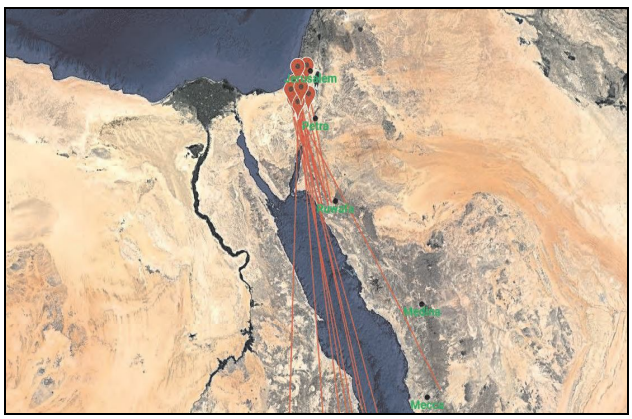
Another example of unknown mosques are the open-air mosques in the Negev. These mosques are often composed of a loose arrangement of stones, or a cleared area of stones, so measuring the direction of the mosque can be difficult. Also, the qibla of many of the Negev mosques faces too far west to be clearly identified as one of Gibson's classifications.

Petra Facing Mosques

Gibson classified 65 mosques which appear to face Petra. Peter Harremoës tested the intended focus of these mosques using rate-distortion algorithms as mentioned in Appendix C.

Dan Gibson personally visited many of these mosques to take on-the-spot measurements of their qibla directions. He did this over a number of decades. Initially he was only aware of the Petra facing mosques, but later when he noticed the 'between' mosque pattern, some of the earlier mosques were reclassified to have a between qibla. This reclassification left 65 Petra facing mosques in the current database as of 2022.

The mosques mentioned below are listed in Appendix A and B of this book. They can also be studied using the Online Qibla Tool. Further information and photos of specific mosques can be checked by clicking 'More Info' in the Online Qibla Tool.



Many open-air mosques in the Negev face too far west.

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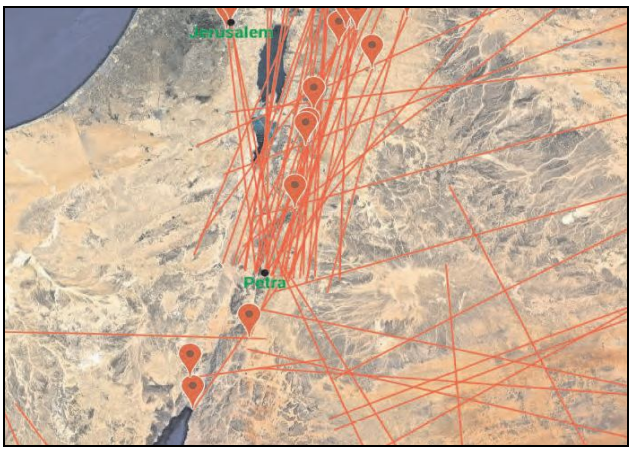
The earliest Petra facing mosque Gibson discovered was the Massawa mosque in Eritrea. This mosque was supposedly built soon after the Muslims of the first Hijra arrived in Eritrea. These Muslims were fleeing persecution from the Quraysh and landed in Massawa on their way to Abyssinia.



65 mosques face close to Petras.

Another example of a Petra mosque is the Umayyad mosque in Hama, Syria, which faces almost exactly toward Petra in Jordan. This mosque has been damaged and rebuilt several times, but it has always been built in alignment with the original foundation.

In the ancient city of Hawara, now known as Humeima in southern Jordan, there is a large manor house built by the Abbas family. On the north side of the manor complex Gibson has identified a room that acted as an early Rashidun mosque. This mosque has a qibla direction which faces Petra, northward.

Khirbat al-Minya is an Umayyad palace by the north-eastern corner of the Sea of Galilee. It contains an inscription in the gateway which reads that it was built by al-Walid, the sixth umayyad caliph. Its qibla is oriented within one degree toward Petra.

The oldest surviving mosque in the Iranian city of Damghan is a considerable distance from Petra. Even so, its qibla faces Petra within 5.5 degrees.

Khirbat al-Mafjar is an Umayyad palace found in Jericho. It is oriented within one degree, nearly perfectly accurate, facing Petra.

In 'Anjar, Lebanon, there is an Umayyad complex containing a mosque. This mosque also faces Petra, only off by 3.6 degrees, using modern GPS equipment.

In Jordan the Mushatta palace, also constructed by the Umayyads, contains a mosque which is only four degrees from facing Petra.

In Oman, the Sayh Ramdah Mosque in Bowshar faces an astounding one degree from Petra. Also in Oman, the Al Midhmar Mosque in Suma'il is oriented within two degrees of Petra.

Even Bibi Samarkand in Uzbekistan, a mosque constructed by Muslim armies far from Arabia, faces Petra with an error of only two degrees.

In the ancient city of Jerash, in Jordan, there is another mosque which faces Petra within five degrees.

Other Umayyad buildings in Jordan face Petra with similar accuracy. Qasr Mushash faces four degrees from Petra. Um Walid East Qasr is 1.2 degrees from Petra.

Al-Aqsa Mosque presents even more interesting possibilities. Al-Aqsa is mentioned in Surah 17 of the Qur'an. It is described by eighth century Arab historian al-Waqidi as being in an area known as Jiranah, a few miles outside of the Masjid al-Haram. Al-Waqidi further tells us this mosque was located on the bank of a wadi—not on top of a mountain in Jerusalem, as one would expect today.[5]

The Al-Aqsa Mosque in Jerusalem does not suit this description. Al-Aqsa in Jerusalem was built 90 years after the Hijra to Medina, so it did not exist while the Qur'an was being written. Construction on Al-Aqsa Mosque in Jerusalem was started by the caliph 'Abd al- Malik (685-705) and completed by his son, al-Walid.[6] Further, Al-Aqsa in Jerusalem does not face toward Mecca. Its qibla faces only 3.4 degrees from Petra. Since so many early mosques faced Petra, and the Al-Aqsa of the Qur'an is described as only a few miles from the Masjid al-Haram, Gibson has explored the possibility that the original Al-Aqsa was originally very close to Petra.

Just outside of ancient Petra is a wadi with a stream and an extant Nabataean artesian well, which suits al-Waqidi's description. If this is the location of Al-Aqsa, it would lie eight kilometers outside of the core of ancient Petra and would suit the description as the "farthest mosque," that is, in the vicinity of the Holy City, as al-Waqidi described.

Many of the Petrean mosques listed in the database face almost exactly toward Petra, within only two or three degrees of error. None of the mosques are aligned with more than 5.5 degrees of error. These mosques are arrayed from different directions and constructed within the same general time period. One cannot simply conclude that all these mosques 'missed' Jerusalem and happened to align with Petra. This data is examined in greater detail by Dr. W. R. Schumm and Zvi Goldstein in the next chapter. In his work "How Accurately Could Early (622-900 AD) Muslims Determine the Direction of Prayers (Qibla)?," Schumm concluded after statistical analysis of the qibla data that "under Gibson's assumptions, the mosque qiblas appeared to be accurate a majority of the time, within two degrees of azimuth, and nearly always within ten degrees, better than had been expected." [7]

It appears that early Muslims all prayed toward Masjid al-Haram in the city of Petra. If these early mosques, and by implication the prophet Muhammad, Abu Bakr, Uthman, and 'Umar, all directed their prayers toward Petra, the necessary conclusion which must be explored is that Petra is the ancient city where Islam began. By implication the prophet Muhammad was raised there and Petra is the place where the original Ka'ba must have been. According to these earliest mosques, Petra is where the original Masjid al-

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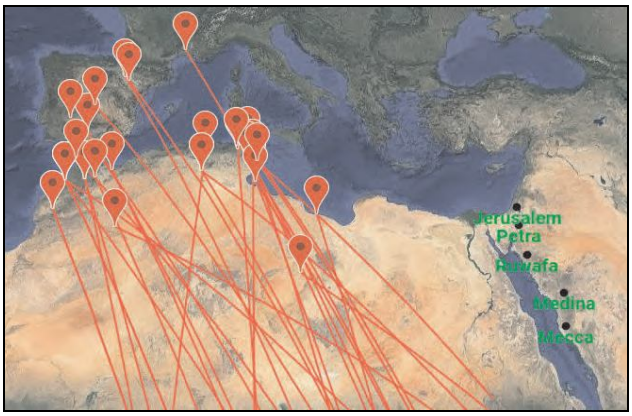
Haram is to be found. Something later must have occurred to change the Petra qibla direction to other qiblas.

The significance of this data cannot be understated. According to Surah 2:144 of the Qur'an, all Muslims are to pray toward Masjid al-Haram: "We will turn thee toward a qiblah well pleasing to thee. So, turn thy face toward [Masjid al-Haram], and wheresoever you are, turn your faces toward it." Likewise, the pilgrimage must be made to Masjid al-Haram —not necessarily to the Ka'ba or the Black Stone. As Islam developed, the focus of the pilgrimage shifted to the Black Stone, but in the earliest accounts the emphasis was clearly on Masjid al-Haram and the great mountain. Likewise, when an animal is killed, to make it halal, one must face Masjid al-Haram.

If the qibla direction has been changed, Islam must seriously address the implications for pilgrimages, halal food, and the validity of prayers. The prophet Muhammad and the Qur'an are clear about the importance of the direction of these practices, and as we have found, it is evident that the earliest Muslims fulfilled these requirements in the direction of Petra.

Parallel Facing Mosques

In his research of qibla directions of early mosques, Gibson discovered the early mosques in North Africa and Spain faced a totally different direction. These mosques have qibla directions which seem to face southward into the interior of Africa. Gibson named this qibla 'parallel,' as these mosques seem to face a line parallel to a line drawn between Petra and Mecca. As we will see, the earliest North African mosques used a qibla facing more directly south, but eventually the common qibla of North Africa and Spain settled on something close to 155 degrees, very similar to a line drawn between Petra and Mecca.



Starting in 58 AH (679 AD until the 900s),
40 mosques were built with a parallel facing qibla.

One of the oldest mosques in North Africa is known as the Sidi Ghanem Mosque. It is about 400 miles east of Algiers in the old city of Mila. The city of Mila was originally a Roman city. The Umayyad Arab armies arrived around 59 AH (679 AD) and shortly thereafter they cleared a spot near a Christian basilica to construct a mosque. Salvage from the basilica provided ample building supplies. The new mosque did not align with the Roman basilica, nor the Roman street plan, but ended up with a unique qibla direction used nowhere else in all of Islam. Initially, the mosque was called the Abu al-Muhajir Dinar mosque in honour of a Muslim general, but later the name was stripped away, and the mosque renamed after a rather unknown Fatmid Imam, Sidi Ghanem.

The story of Abu al-Muhajir provides some context for the unique qibla of the mosque (initially) named in his honor. It is challenging to describe Abu al-Muhajir's life, and by extension the mosque built in his honour, because there are competing narratives. Scholars have noticed that sources written before the 11th century differ from those written later. [8]

We will not settle the dispute between these sources in our discussion. Rather, we will try to consult the historical sources to understand how Abu al-Muhajir Dinar influenced the qibla direction used in North Africa.

Abu al-Muhajir was previously a slave owned by Maslama ibn Mukhallad, a respected member of the Ansar, who granted al-Muhajir his freedom. When Ibn Mukhallad was ap- pointed governor of Egypt and Africa, he wanted to make Abu al-Muhajir the Amir (or General) of the Arab forces. There was only one barrier to Abu al-Muhajir's elevation: Uqba ibn Nafi of the Quraysh was already general of the Umayyad forces in North Africa. Under general Uqba's leadership the Muslims had stopped advancing west and were content to make raids into Berber territory. [9]

Abu al-Muhajir was instructed to deal fairly and quietly with general Uqba, but instead al-Muhajir put him in shackles and imprisoned him. Then al-Muhajir established himself in the city of Mila. He first built a headquarters, and then organized the expansion of the Muslim empire further west, taking land from the Berbers. Finally, he started construction of a mosque in Mila to honour himself.

Over in Damascus, caliph Mu'awiya heard about Uqba's imprisonment and requested that he be released and sent to back to Damascus. When Uqba left, he vowed to treat Abu al- Muhajir as he had been treated. [10]

While Uqba was in Damascus, Yazid succeeded Mu'awiya as Umayyad caliph. Yazid restored Uqba as general and sent him back to North Africa with additional troops. Uqba returned in 62 AH (682 AD) and, as soon as he was able, arrested Abu al-Muhajir. Rather than condemn al-Muhajir to prison, general Uqba instead put him in chains and forced al-Muhajir to accompany him wherever he went.

Before he was displaced by al-Muhajir, Uqba had established a camp at Qayrawan. It is reported that Abu al-Muhajir abandoned or destroyed this camp and built another settlement two miles away.[11] One would assume that these camps had mosques--most likely open-air mosques, which would have consisted of an area of desert cleared of stones and rubble, with one straight wall indicating the qibla direction. In either case, no known early mosque at Qayrawan survives to this day, so it is impossible to determine what qibla direction was used at that time. Today there is a

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more modern mosque at Qayrawan dating from 221 AH (836 AD) with a qibla direction facing 148 degrees.

Previously it had been custom for the generals of North Africa to return to Egypt between raids. Abu al-Muhajir is said to be the first Amir to stay in northwest Africa permanently. The two different histories on the Umayyads in North Africa disagree on Abu al-Muhajir's accomplishments in the approximate nine years of his command. Earlier histories written in the ninth century credit him with advancing no further west than Mila in Algeria, but those written from the 11th century onward have him capturing Tlemcen in northwestern Algeria. 12

In 63 AH (683 AD), Uqba's forces were ambushed by the Berber chief Kusaila. Uqba is said to have offered to unchain Abu al-Muhajir so that he might have a better chance to fight, but al-Muhajir said that he would rather die fighting wearing his chains. In the end, both men were killed.

Uqba is buried in Algeria in the al-Shurafa cemetery with 300 other dead from the battle. As such, Gibson had several early North African locations to consider when trying to solve the question of how the parallel qiblas developed. The first was Abu al-Muhajir's mosque in Mila, and the second is the mausoleum for Uqba and, particularly, the al-Shurafa cemetery.

The orientation of Abu al-Muhajir's mosque in Mila is not obvious. Below is the floor plan for the building. Further complicating matters, while it started out as a mosque, it was later converted into a workshop, and still later a hospital.

It is unclear which wall in this mosque is the original qibla wall. If it is the east wall, then this mosque would face Petra: the eastern wall faces 96.65 degrees and a modern GPS measurement to Petra is 97.68. This would be remarkably accurate, especially since the distance between them is over 2,700 kms. For future reference, this mosque predates the Second Islamic Civil War.

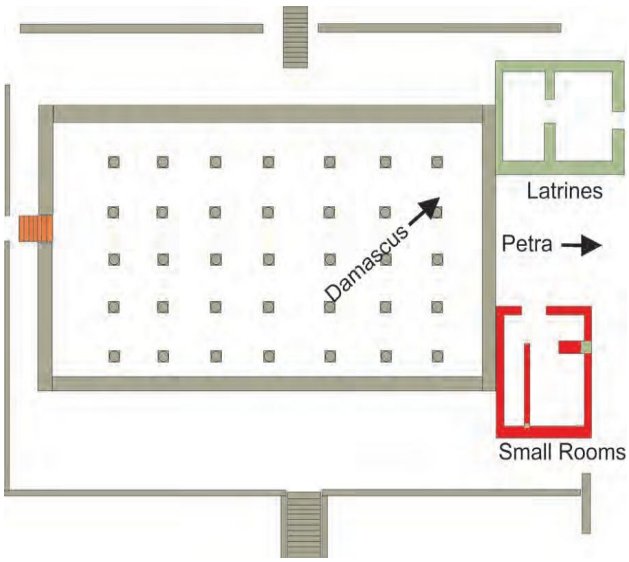
Algerian Journal of Engineering Architecture and Urbanism 1, no. 3 (2017): 49.

Gibson believes that during the construction, the builders of Abu al-Muhajir's mosque changed their plans. Instead of using the east wall for a qibla as planned, they made the mosque longer, and used the south wall as their qibla wall. This wall faces 187.68 degrees south—well away from Petra and Mecca, and toward no discernible specific location. 13

Consider the diagram below. The orange highlighting indicates the final main entrance. The green is the latrines. It appears that not only did this mosque change its qibla orienta- tion from Petra to a nebulous place in Africa, but Abu al-Muhajir placed the latrines directly between his mosque and the new caliph in Damascus, who would send Uqba back to Africa to displace him.

These details could explain why Abu al-Muhajir's name was stripped from this mosque— and why it was later abandoned and used as a workshop.

Next Gibson studied the Sidi Uqba mosque built to honor general Uqba. Today this mosque is a very large modern building and, as expected of a modern mosque, it faces Mecca.



Above is the general plan of the mosque.
The right wall faces Petra. 14

Upon General Uqba's death, his successor, general Zuhayr ibn Qays, redeemed several soldiers that had been captured during the battle and sent them back to the battlefield to bury Uqba and build a mosque honouring him. Thus, the original building was very simple, entirely built of mortar.

This mosque was renovated several times. Records of these renovations are incomplete, so it is difficult to assess exact dates and details. One of the renovations was conducted in 416 AH (1025 AD) under the rule of al-Mu'izz ibn Badis. Further renovations occurred in the 800s AH and 1214 AH (1799 AD).

Gibson has not been able to measure the old mosque as it is now inside the new structure. But visitors have made rough measurements indicating that the old mosque faced southeast, like other 'parallel' facing mosques. An accurate measurement would require measuring GPS coordinates outside, and then calculating the qibla direction inside the new structure.

Of particular interest for us is the graveyard where the battle with the Berber leader, Kusaila, took place. According to Muslim tradition, one would expect the graves to face either Petra or Mecca. Muslims are buried on their sides, facing the qibla direction. But these graves face southeast at approximately 128 degrees. They are all aligned and are still visible today--but at the time the qiblas of these graves were unique in the Muslim world.

46 years after Uqba's defeat, as the Muslims pushed further west, a mosque was built in Tunis, known as Jami' al-Zaytuna. It has a qibla of 154.12 degrees. Following this mosque, we surprisingly find a number of mosques with similar southward qiblas.

Next, it is interesting to note that the Ka'ba building in Mecca also seems to have a qibla direction, calculated from the Hatim wall on the northwest side. In this case the Ka'ba faces north toward Petra with a similar angle as the North African and Spanish mosques face south.

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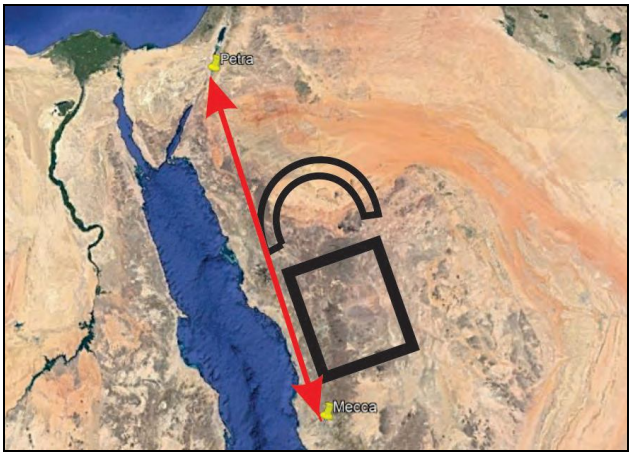

The Ka'ba faces north toward Petra

While the Second Islamic Civil War (61-73 AH) raged in the Middle East, the African Muslims built two mosques which faced southward. Perhaps the hostile disposition toward changes happening in Damascus caused the African leaders to develop their own parallel qibla tradition as a sort of compromise between the original Holy City of Petra and the emerging new holy site in the Hijaz, which we will explore below.

Gibson has identified seven African mosques which originate from the time before the Muslim armies reached Spain, all of them using the parallel qibla. After the Muslim armies crossed into Spain, and after much of the fighting had settled down, the Muslim rulers set about constructing several magnificent Spanish mosques. True to form, they looked for a loca- tion that already had plenty of building materials, quarried and squared. Usually, they used Roman temples or Christian churches or basilicas.

In Cordoba, the new Muslim government found a suitable building site, and set about building a magnificent mosque. They chose a parallel qibla for this mosque just as they had in North Africa. The Cordoba qibla was set at 157.12 degrees, similar to the other qiblas in North Africa.

Once again, the historical sources we have which describe the Umayyad conquest of Spain from North Africa have variances. They originate much later than the events they re- cord and represent the different Islamic factions in Muslim Spain (or Al-Andalus).

In Al-Andalus, histories and genealogies were written in Arabic for the rulers of the new Islamic state. These histories catered to the sensibilities of the current elite, and tended to avoid controversy, especially anything critical of the Islamic government or religion. Thus, there is no suitable written explanation for these unusual qiblas, or the rationale behind the pattern.

Over a 300-year period, from the founding of Abu al-Muhajir's mosque in 59 AH (679 AD) until 367 AH (978 AD), all the qiblas of the mosques in North Africa and Spain face south- ward at an average of 152.5 degrees. Overall, they vary from 114 to 187 degrees. Some of these include the following:

- 155 AH, Tauste Graveyard Spain
- 168 AH, Cordoba Mosque Spain
- 184 AH, Dougga Mosque, Tunisia
- 213 AH, Moulay Tomb/Mosque, Morocco
- 221 AH, Grand Mosque, Kairouan, Tunisia
- 236 AH, Grand Mosque, Susa, Tunisia
- 236 AH, Great Mosque, Sfax, Tunisia
- 245 AH, University, Fez, Morocco
- 252 AH, 3 Door Mosque, Kairouan, Tunisia
- 287 AH, Nimes Graveyard, France
- 304 AH, Mahdia Great Mosque, Algeria
- 363 AH, Al-Naqah Mosque, Libya
- 537 AH, Great Mosque, Taza, Morocco
- 543 AH, Lasbah Mosque, Marrakech, Morocco
- 546 AH, Citadel Mosque, Udayas, Morocco
- 580 AH, Koutoubia Mosque, Marrakech, Morocco
- 592 AH, Hassan Tower Mosque, Rabat, Morocco
- 592 AH, Grand Mosque, Tangier, Morocco

Altogether Gibson has classified these 40 mosques as parallel, these qiblas are not coinci- dence, vast incompetence, or an esoteric array of qibla alignments as some may believe. These qiblas are far too close to each other to suggest randomness. It appears that mosque builders thought very carefully about their structures.

It seems evident that amidst the qibla confusion across the Muslim world during and af- ter the Second Islamic Civil War, the mosque builders in North African and Spain innovated their own compromise. The builders did not choose between Petra or Mecca for their qibla, which were both complicated, as we will see later. Rather, the North African and Spanish mosque builders chose an often remarkably accurate parallel, facing south along the same line as the Ka'ba in Mecca which faces north to Petra.

While this data is further evidence of a much more complicated qibla history than later historians acknowledge or remembered, it is also direct evidence of the importance of Petra to the Muslims of North Africa and Spain. This Parallel qibla is recognition of Petra's importance in the founding of Islam, while it is also a compromise with the complicated political realities of the time.

Ultimately, like the Petra qibla, the Parallel qibla was also forgotten and replaced by a qibla facing Mecca. The qibla data of early mosques now available to scholars requires an explanation, which we have sought to provide.

Between Facing Mosques

We have discussed how early mosques faced Petra in southern Jordan, and then how a parallel qibla developed in North Africa. Next, we will consider another unexpected aspect of Islamic archaeology—a group of mosques, which we will refer to as the 'Between mosques,' seem to be intentionally directed between Petra and Mecca.

In 87 AH (706 AD), a mosque was constructed in Wasit, Iraq which seemed to face an empty, deserted spot in Arabia, located in an area between Petra and Mecca. Over the

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ensuing decades, a staggering 58 further Umayyad mosques were constructed which also adopted this Between qibla direction. As research is ongoing, perhaps more of these 'Between' mosques will be discovered.

The unusual orientation of the original Wasit mosque was very much a product of the politics of the Umayyad caliphate. The Second Islamic Civil War created numerous significant shifts in the Muslim world. When caliph Mu'awiya moved the Islamic capital to Damascus from Kufa, the governor of the Holy City, Ibn al-Zubayr, protested and his followers swore allegiance to him as the true caliph. Gibson believes that Ibn al-Zubayr was in the Holy City of Petra, since at that time, all mosques faced this city. The caliph in Damascus then sent an army to the Holy City and Ibn al-Zubayr was forced to defend himself. During a major lull in the fighting, Ibn al-Zubayr seems to have moved the Black Stone from Petra to Mecca in the Hijaz.

The great ninth century historian al-Tabari recorded how after the Ka'ba had been dev- astated by catapult stones during the siege of the Holy City, "Ibn al-Zubayr demolished the sanctuary until he had leveled it to the ground, and he dug out its foundation…he placed the Black Cornerstone by it in an ark (tabut) in a strip of silk." [15]

Ibn al-Zubayr not only demolished the damaged Ka'ba, but started to rebuild it to bring fulfillment a saying of the prophet Muhammad:

Ziyad b. Jiyal told me he was in Mecca on the day when Ibn al-Zubayr was overcome, and heard him say, "My mother Asma bint Abi Bakr told me that the Messenger of God said to 'Aishah: 'If it were not that your people had only recently been in a state of unbelief, I would restore the Ka'ba on the foundations of Abraham and I would add to the Ka'ba part of the Hijr.' Ibn al-Zubayr gave the order for it, and it was excavated, and they found rocks as big as a camel. They moved a boulder of them, and a bright light flashed out. They re-established it on its foundation and Ibn al-Zubayr rebuilt it, giving it two doors, from one of which it was entered and from the other vacated. [16]

The Ka'ba was rebuilt from the ground up, but the question is, where was this Ka'ba rebuilt--in Petra, or in Mecca in Saudi Arabia? The first qibla facing Mecca in Saudi Arabia only appears after the Second Islamic Civil War. According to Gibson's theory for the changing qiblas, it is likely during this period that the Black Stone was moved from Petra to Mecca in the Hijaz to keep it out of the reach of the Umayyads and to prevent it from being damaged by another siege, which would come.

Al-Tabari's history is alarmingly scant when it comes to the year when this would have occurred. He records that in 70 AH Mus'ab, a brother of Ibn al-Zubayr, brought horses and camels to the Holy City. [17] Gibson believes that Ibn al-Zubayr took advantage of the Umayyad's withdrawal after the first siege to move women, children, the elderly, and the Black Stone to distant and safe Mecca in the Hijaz, expecting that another siege would occur.

By relocating the Black Stone to Mecca while the Umayyads dealt with instability in Damascus, Ibn al-Zubayr was able to create strategic distance between the sanctuary and his enemies—but he also created a geographic crisis in Islam.

Once the situation in Damascus stabilized, the Umayyads were able to refocus on Ibn al- Zubayr. They sent the infamous general al-Hajjaj ibn Yusuf to put down the rebellion, restore law and order, and regain access to the religious sites in the Holy City. Al-Hajjaj was an ex- tremely capable and ruthless statesman, strict in character, but also harsh and demanding. He was widely feared by his contemporaries and became a deeply controversial figure, and later an object of deep-seated enmity due to his contrasting beliefs with the later Abbasid rulers.

Al-Hajjaj was born c. 41 AH (661 CE). His ancestry was not particularly distinguished: he came of a poor family whose members had worked as stone carriers and builders. Al-Hajjaj was deeply familiar with the Qur'an as a young man—the great general started his career teaching children to copy and recite the holy book. Al-Hajjaj was mocked by his enemies for these humble origins.

Soon after Marwan assumed the throne in 64 AH, al-Hajjaj went to Damascus, and joined the caliph's personal guard. There al-Hajjaj attracted Abd al-Malik's attention by the way he dealt with a rebellion amongst some soldiers. Al-Hajjaj was chosen to accompany the caliph on a campaign in Iraq. There al-Hajjaj continued to impress Abd al-Malik until he was finally entrusted to quash the rebellion of Abdallah ibn al-Zubayr in the Holy City.

The caliph instructed al-Hajjaj to first demand Ibn al-Zubayr's surrender with an offer of amnesty. But, if Ibn al-Zubayr refused to surrender, al-Hajjaj was permitted to siege the Holy City and starve him out. Al-Hajjaj was commanded not to shed blood in the sacred area.

When negotiations failed, al-Hajjaj lost patience, and sent a courier to ask for reinforce- ments and the permission to take the city by force. The caliph granted both requests. Thus, al-Hajjaj launched catapult and infantry attacks on the Holy City.

The siege continued for six months and seventeen nights. One witness said: "I saw the manjaniq [trebuchet] with which [stones] were being hurled. The sky was thundering and lightening, and the sound of thunder and lightning rose above that of the stones, so that it masked it. The Ka'ba was so damaged that it looked like the torn bosoms of mourning women." [18]

In the end 10,000 men, among them two of Ibn al-Zubayr's sons, had defected to al-Hajjaj. Ibn al-Zubayr and his youngest son were killed in the fighting in a ruined building near the ruined Ka'ba. General al-Hajjaj won the war. But many people were outraged with how violent the attack had been, and that blood had been shed in Masjid al-Haram--whose very name, 'The Forbidden Gathering Place,' meant that shedding blood was forbidden.

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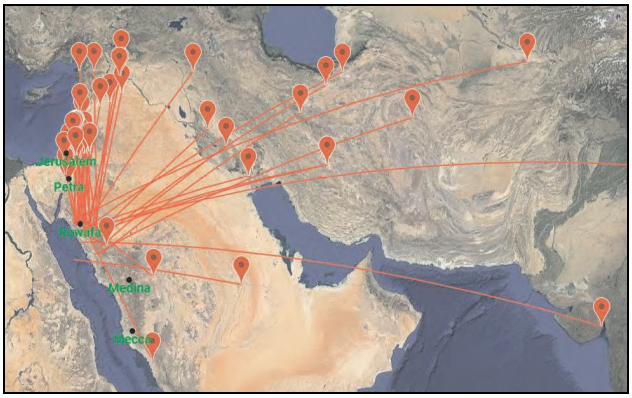
As a reward for his victory, the caliph made al-Hajjaj the governor of the Hijaz, Yemen, and al-Yamama. It was at this time he began to persecute the Companions of the prophet Muhammad by making them wear a lead seal around their necks. During his lifetime, al- Hajjaj killed four Companions (sahaba) of the prophet Muhammad. Furthermore, Mas'udi recorded that al-Hajjaj condemned to death 120,000 men apart from those killed in warfare. 10th century anthologist al-Tha'alibi claimed that altogether al-Hajjaj was responsible for the killing of over a million men during his lifetime. 19

Despite these actions, in 75 AH, caliph Abd al-Malik appointed al-Hajjaj as governor of Iraq. This placed al-Hajjaj in a very powerful position, governing the entire eastern half of the ca- liphate. The following years were filled with bloody wars, quashing rebellions, with al-Hajjaj ruling with an iron fist.



Some of the between mosques

So, we come to the construction of the city of Wasit in the year 83 AH, and Wasit al- Qasab in 95 AH. As these cities were erected, so were several mosques, and their qibla directions are fascinating.

Al-Hajjaj's mosque in Wasit faced between Mecca and Petra. In fact, wasat in Arabic means "between" or "middle." This was followed by other important mosques in Damascus, Bosra, the desert palaces, the city of Harran, and even the main mosque in the city of Raqqa in Syria facing a similar direction. At the time of writing, Gibson's Qibla Database contains 55 mosques that face the between qibla, most of them built under al-Hajjaj's leadership.

It cannot be that this qibla is an accident, coincidence, or that Muslim architects had a sudden, extended lapse in their calculations. Gibson proposes the reasonable solution that al-Hajjaj would have disdained the original city of Petra, since he had fought against it and destroyed it—leveling the old temples and destroying any heritage of Ibn al-Zubayr. But like- wise, the new location of the Black Stone in Mecca in the Hijaz would have been problematic for al-Hajjaj because it was new, and it was also established by Ibn al-Zubayr. Al-Hajjaj seems to have never taken the trouble to retrieve the Black Stone. Soon some Muslims were embracing this new location and calling it Masjid al-Haram and the Muslim world fell into confusion. So, al-Hajjaj chose his own qibla, halfway between the two. As a great general, and the son in law of the caliph, al-Hajjaj appears to have had the power to make this radical decision. He was later criticized for this decision, and this criticism extended to caliph Walid. The 9th cen- tury writer al-Jahiz recorded that among the many misdeeds of caliph Walid I and his family, the setting of the Wasit qibla was among them. 20

These criticisms were not unfounded: disorder regarding the qibla direction of new mosques ensued. Many mosques built under the Umayyads faced this Between qibla. At the very same time, there were mosques built in Africa which faced south, and there were new mosques erected elsewhere which still faced the old qibla of Petra. Finally, to further compli- cate matters, following the Second Islamic Civil War, some of new mosques were constructed to face Mecca in the Hijaz, where we have suggested Ibn al-Zubayr moved the Black Stone.

The following well-known mosques adopted the between position:

- 87 AH, Wasit mosque in Iraq
- 91 AH, Umayyad congregational mosque in Damascus, Syria
- 92 AH, Umayyad mosque on Amman citadel, Jordan
- 96 AH, Aleppo Umayyad mosque, Syria
- 102 AH, Mosque of 'Umar in Bosra, Syria
- 105 AH, Palmyra congregational mosque, Syria
- 107 AH, Qasr Hayr al Gharbi in Syria
- 110 AH, Qasr Hayr al Sharqi in Syria
- 122 AH, Baalbek main mosque in Lebanon
- 155 AH, Raqqa main mosque in Syria
- 127 AH, Harran mosque and university in Turkey
- 81-127 AH, Qasr Al-Fudayn in Mufraq Jordan
- 81-133 AH, 'Azraq fort mosque in Jordan
- 81-183 AH, Yamama Great Mosque in Saudi Arabia
- 190 AH, Qasr Heraqlah in Syria

General al-Hajjaj had a remarkable influence on the development of Islam during his lifetime. However, after he died, his influence waned, and the popularity of the new Masjid al-Haram in Mecca grew. Eventually no new mosques faced the Between position--and this compromise was soon forgotten. This entire chapter of qibla history remained forgotten until recently. Now that we are able to determine the qiblas of early mosques with GPS technology, statements like that of al-Jahiz on Wasit have regained their long-missing context.

Mecca Facing Mosques

The earliest qibla to face Mecca in the Hijaz which Gibson has located is found at Jebal Says (or Usays). This qibla is inside of a qasr, or fortified manor house, built by caliph Walid. The Mecca qibla seems to first appear around 88 years after the hijra. This fascinating location features two concentric volcanic cones in the desert, about 100 km

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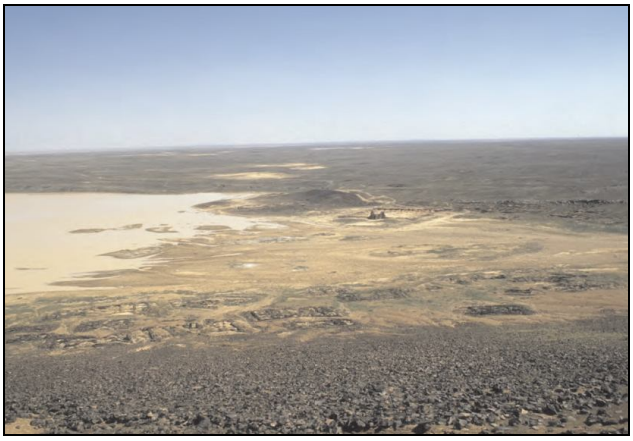
southeast of Damascus. It is approximately 20 kms northeast of a large area of unbroken lava flows known as Safa.

The high inner cone of the volcano surrounds a crater that can be entered at ground level on one side. From the upper rim of the volcano, one finds a panoramic view of the surrounding desert.



View from the volcano rim.
Walid's qasr can be seen in the distance across the delta.

In the above image, Walid's Mecca-facing qasr is 5.
Qasr 3 faces the between qibla. Some of the earlier, pre-Islamic qasrs do not seem to have a clear qibla direction.

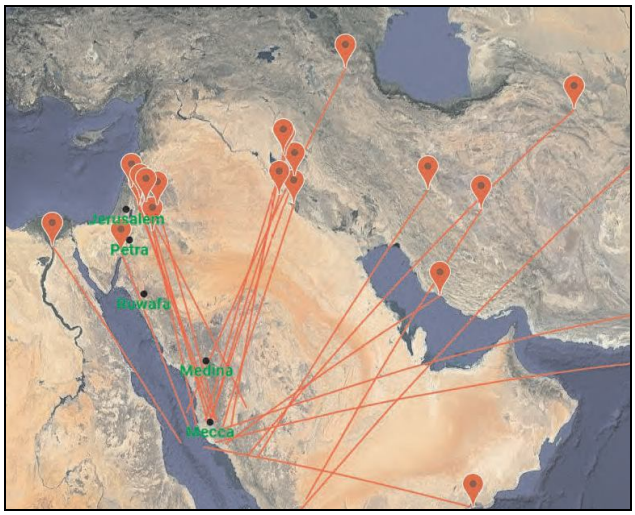
Many of the qasrs along the eastern edge of the volcano are oriented to face Petra (as the yellow line illustrates).

This magnificent vista, in combination with the presence of water at the top of the volcano, made it a popular location for centuries. The rim of the inner cone is covered in Safaitic, Greek, and Arabic inscriptions, as well as numerous rock-drawings.

At the foot of the volcano are many Umayyad qasrs and earlier manor houses. The ear- liest large houses here date from 528 AD onward—that is, 42 years before the traditionally accepted birth date of the prophet Muhammad. As expected, the pre-Islamic structures do not seem to have any clear qibla direction, but the post Islamic structures appear to have qibla directions integrated into their design.

This collection of a dozen large manor houses or qasrs all in close proximity is unique in the Middle East. It appears that once the Umayyads moved their capital to Damascus, this location was a favorite getaway for the Islamic elite. Crucial to our study, we find pre-Islamic qasrs without qiblas, early Islamic qasrs with Petra-facing qiblas, later qasrs with between qiblas, and finally the prominent qasr built by caliph Walid which faces Mecca—the oldest structure we have found thus far with a clear Meccan qibla.

It is surely no coincidence that an inscription was found in Saudi Arabia that informs us that in 78 AH (697 AD) Masjid al-Haram was constructed in Mecca in the Hijaz. [21] We will look at this in more detail in a later chapter. Such a major construction project would have required the caliph's permission if not his funding. And so, ten years later, we find caliph Walid's new rural manor facing the new Masjid al-Haram in Mecca.



Mecca facing mosques of the first three centuries of Islam

The next surviving Mecca-facing structure was built in 101 AH (720 AD) in Resafa, Syria. Resafa is situated 25 kms from the Euphrates at the edge of the 'Syrian Desert' in northern Syria. This site began as a large Roman fort on the Roman limes, or border fortifications, across Syria. It was the site of the martyrdom of Saint Sergios, and during the 5th and 6th centuries, grew into one of the most important places of Christian pilgrimage in the eastern Mediterranean region. Under Islamic rule it became the principal residence of caliph Hisham ibn Abd al-Malik (who reigned 105-125 AH) and continued to be of central importance in the early

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Islamic period. Construction of the Great Mosque began in the second quarter of the eighth century, commissioned by caliph Abd al-Malik. [22] Later, the city suffered several major earthquakes, which helps date its various buildings. This location is significant because this is the first large mosque with a Mecca-facing qibla. Before this, the only example of a Meccan qibla is caliph Walid's rural residence described above.

After Rasafa, the next Mecca-facing mosque in the database was built in Banbhore, Pakistan in 109 AH. By this time, it seems that more and more mosques were slowly developing Mecca-facing qiblas. In 112 AH the caliph's new palace in Amman, Jordan adopted the Meccan qibla, and in 122 AH a new Friday Mosque in Tiberias was built, using the Mecca qibla. A few years later, in 131 AH, the Mecca qibla was adopted for the major mosque in Kufa.

The modern Prophet's Mosque in Medina 23

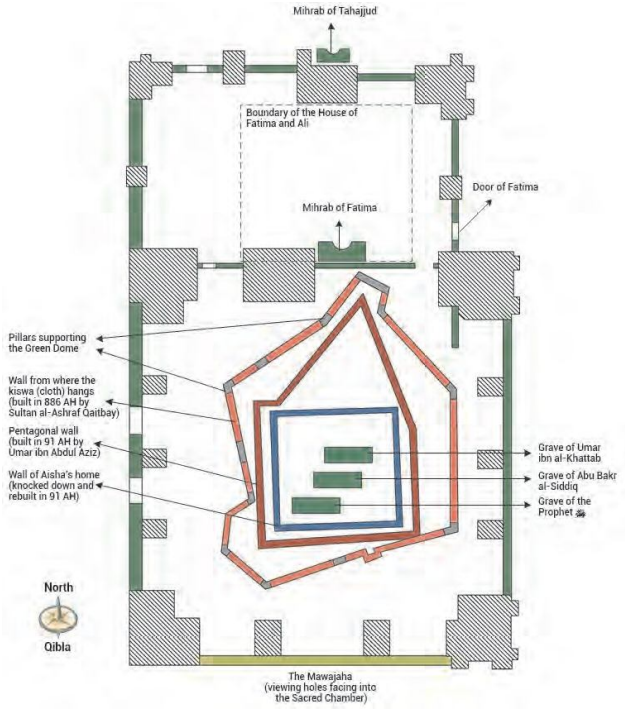
It is widely believed that the oldest mosques in the world are in Mecca and Medina. Mus- lims often refer to the Prophet's Mosque, the Quba Mosque, and the Qiblitain Mosque, all of which face Mecca in the Hijaz, or modern Saudi Arabia. However, upon examination, none of these mosques provide any clear archeological record of their original construction, and so are all classified as unknown in the database.

As we have mentioned previously, when the Qiblatain mosque was rebuilt in 1987, the architect 'Abd el Wahid el Wakil had opportu- nity to observe the foundation, which seemed to have a qibla wall generally facing north toward either Jerusalem or Petra.

The Prophet's Mosque in Medina covers over 5000 square meters. It is rectangular, ori- ented along the cardinal directions, with the south wall facing directly south at 180 degrees. A qibla facing Mecca would be 174.8 degrees, which is 5.2 degrees to the south-east. The entire building is out of alignment with Mecca but is still within the ten degrees of error and so the modern building is classified as a Mecca mosque.

The interior of the Prophet's Mosque presents further problems. A section of the mosque built in 1817 contains an even older site with three graves. One of these graves is said to be the grave of the prophet Muhammad. Visitors are restricted to view the graves through several windows known as the mawajaha. There is a wall around the graves visible through the windows. The wall appears to face 20 degrees away from the viewer.

Complicating matters further, it is impossible to say how much the early mosque and tomb structure was changed from its original construction. The many walls and strange angles are especially suspect and would appear to indicate that the building had been adjusted radically.



A diagram of the Prophet's Tomb today [24]

The arrangement of the graves themselves also presents a problem. Today there are three graves, staggered, facing north or south. Muslims are buried on their side facing toward the qibla, so it is not readily apparent whether these graves have a north or south orientation. Contrary to what we see in the Prophet's Mosque today, al-Qasm ibn Muhammad ibn Abu Bakr provides us with this early description of these graves:

narrated Al-Qasim ibn Muhammad ibn Abu Bakr: I said to Aisha! Mother, show me the grave of the Messenger of Allah and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space. Abu 'Ali said: It is said that the Messenger of Allah is forward, Abu Bakr is near his head and 'Umar is near is feet. His head is at the feet of the Messenger of Allah. [25]

Ibn Abu Bakr's description of these graves does not at all resemble what we find in the Prophet's Mosque. Here is a diagram of what Ibn Abu Bakr described:

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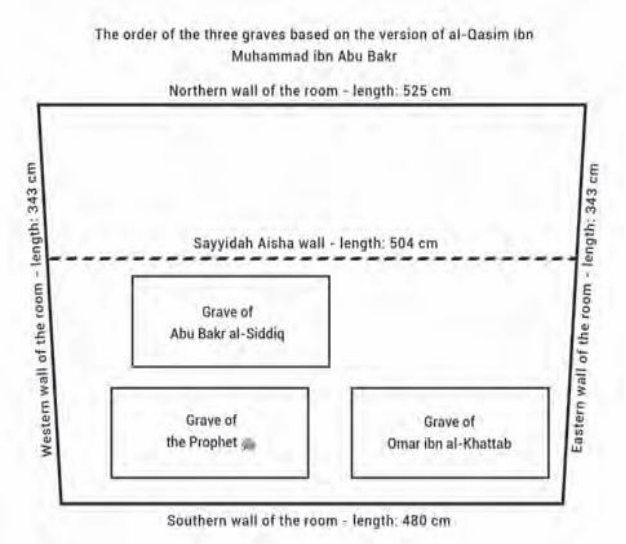

Ibn Abu Bakrs description of the the three graves 26

If Ibn Abu Bakr's account is accurate, then the original tomb may have resembled the drawing above before reconstructions changed the tombs and the structure.

Such an adjustment is disturbing but is not without precedent. For example, al-Baqi is a large graveyard just east of the Prophet's Mosque. Al-Baqi was renovated in April 1926--the builders leveled the graveyard and then rearranged and re-positioned the stone grave markers. These stones were not usually engraved, so the renovators could easily move the stones and align then in straight rows.

The old al-Baqi graveyard before the demolition and renovations in 1926.

The new al-Baqi graveyard. 27

As we can see, the graveyard and its shrines were bulldozed and rearranged to make it look neater and more presentable to the public. If the leaders of Islam could make such drastic changes to Al-Baqi, then there is the possibility that at some point over the centuries the prophet's grave marker was also adjusted.

While we cannot discern the original qibla direction used in Medina, it seems that by 108 AH the Mecca qibla was broadly accepted. Below is a list of 21 of the earliest Mecca facing mosques.

- 88 AH, Jebels Says, Syria
- 101 AH, Rasafa, Syria
- 108 AH, Banbhore, Pakistan
- 112 AH, Amman Palace, Jordan
- 122 AH, Tiberias Friday Mosque
- 125 AH, Qasr Bayir, Jordan
- 131 AH, Kufa Mosque, Iraq
- 145 AH, Mansur Mosque, Baghdad
- 147 AH, Qasr Ukhaydir, Kufa, Iraq
- 155 AH, Isfan, Iran
- c. 185 AH, Qasim Mosque, Sind, Palistan
- c. 185 AH, Qasr Aseikhin, Jordan
- c. 185 AH, Beni Hasn Mosque, Jordan
- c. 185 AH, Al Baleed Mosque, Oman
- c. 185 AH, Siraf Mosque, Iran
- c. 185 AH, Magokki Attor, Uzbekistan
- c. 185 AH, Beer Ora, Negev
- 202 AH, Imam Riza Shrine, Iran
- 212 AH, Qasr Hallabat, Jordan
- 233 AH, Samarra Great Mosque, Iraq
- 263 AH, Ibn Tulun Mosque, Cairo

According to the data Gibson collected, the evidence suggests that the Mecca qibla was first used around 88 AH and adopted around 100 AH by the caliph. Over time the Mecca qibla has outlasted the other qiblas until it was accepted by Muslims everywhere. In time the other qiblas were forgotten, and never referred to by later historians.

Jerusalem Facing Mosques

It is commonly believed among Muslims that the prophet Muhammad first prayed to- ward Jerusalem, but when he moved to Medina, Allah instructed him to pray toward Masjid al-Haram. There is little historical evidence that the prophet Muhammad ever faced Jerusalem to pray. Historians tell us that the three original mosques in Medina faced 'sham.' 28 Sham literally means north and was also used as a name for Syria or Damascus. In the context of the qibla, Sham is often interpreted as facing Jerusalem. As mentioned above, the original mosques in Medina have been so radically altered that it is impossible to determine the facing of this 'sham' qibla. Clearly the earliest Muslims were praying toward a particular location to the north, but curiously, we are not told what that location was.

Bukhari, writing over 200 years after the founding of Islam, used the term 'sham' to describe the qibla without describing what sham was:

while the people were offering the Fajr prayer at Quba, someone came to them and said: "It has been revealed to Allah's Messenger tonight, and he has been ordered to pray

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facing the Ka'ba." So turn your faces to the Ka'ba. Those people were facing Sham so they turned their faces towards Ka'ba. [29]

While it has been commonly assumed that 'sham' must have been Jerusalem, the closest ap- proximation to a mention of Jerusalem in this context is in the following hadith:

narrated Al Bara: we prayed along with the Prophet facing [Bayt al Maqdus, the holy house] for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla: "And from whence-so-ever you start forth (for prayers) turn your face in the direction of al-Masjid al-Haram." [30]

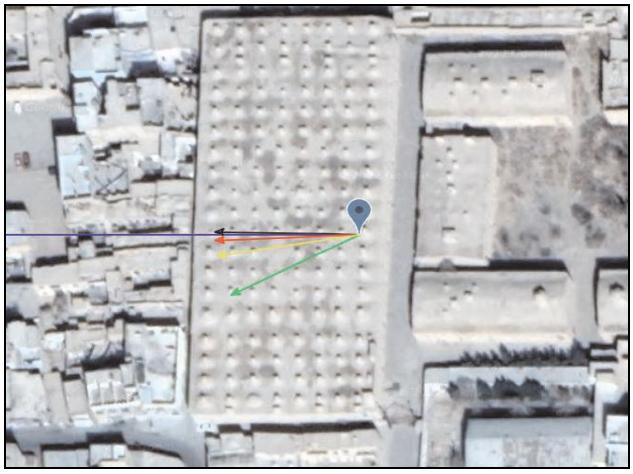
Again, Jerusalem is not named directly. Rather, the tradition is to interpret "the holy house" as a reference to Jerusalem. The earliest example of this interpretation appears 300 years after the founding of Islam, in al-Walid b. Hammad al-Ramli's Fada'il Bayt al-Muqadis. [31]

Despite repeated records of this shift in the qibla, we are never presented with any de- tails. We are simply told the direction of prayer changed from 'sham' to Masjid-al-Haram. We do not know which cities were involved in this transition, or even the year it happened—only that al-Bara prayed for sixteen months, with the prophet, facing north. We also do not know if these prayers started in the first year of the Muslim calendar, or if the sixteen months started earlier, when the prophet Muhammad was preaching to the Quraysh.

Despite this scant historical record, there are surprisingly still seven mosques which Gibson has classified as Jerusalem facing:

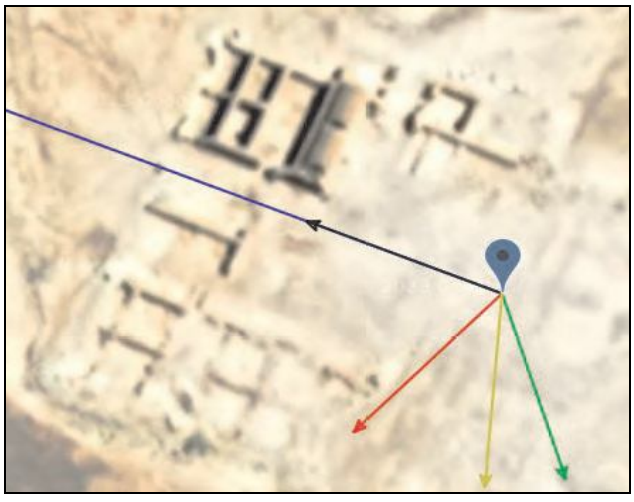
- 93 AH, Kalyan Mosque
- 126 AH, Qasr Tubah
- 257 AH, Shibam Aqyan
- 236-286 AH, Sultan Sanjar
- 552 AH, Sultan Sanjar
- 596 AH, Herat Great Mosque

The Kaylan Mosque (blue) in Central Asia faces Jerusalem (black) most closely, just a few degrees of error north, but it is also not far from a Petra qibla (red).



The Harrat Great Mosque in Central Asia also faces very close to Jerusalem and Petra. There is only 1.5 degrees between them

The unfinished Qasr Tuba in Jordan clearly faces Jerusalem. It was built by Walid II, who ruled as caliph for only one year, and the construction stopped as soon as he was murdered.



The Shibam Aqyan Mosque in Yemen faces too far east, making Jerusalem the closest choice, followed by Petra, and last Mecca. All these mosques are nearly as likely to be oriented toward Petra as Jerusalem

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The entire Qasr Tuba complex has a qibla direction towards Jerusalem. This strange anomaly may be due to Walid II's unusual character. [32] Walid ibn Yazid was an Umayyad caliph who reigned for a short period between 125-126 AH. He was the son of Yazid II and grandson of 'Abd al-Malik ibn Marwan. Walid II's birth date is unknown, and sources vary on his age at his time of death. Walid II's brief political career was marked by significant opposition from factions within the ruling class, which ultimately lead to his murder in 126 AH. He was remembered by historians as a ruler who was distracted with wine, women, songs, and poetry. The facades attributed to his construction contain semi-nude women and lavish decorations. Some religious rulers claimed he was not a Muslim. Al-Tabari wrote that he had "a flippant and contemptuous attitude toward religion." [33] Walid II's strange choice of qibla for his desert castle may be related to these religious issues. His behavior was considered so immoral that he was killed and his uncle Hisham became caliph. His desert castle project was abandoned. [34]

Conclusion

Manuscript evidence of qibla change is sparse, but there are a few extant passages which may speak to a change in qibla direction amongst some mosques. First, during the Second Islamic Civil War, the people of Kufa changed allegiance and sided with Ibn al-Zubayr in his rebellion against the caliphs in Damascus. Al-Tabari records:

when Bujayr b. 'Abdallah al-Musli-it is said that he was a mawld of theirs-was brought to Mus'ab together with many of al-Mukhtar's men, he said to Mus'ab, "Praise be to God, who has tested us with shackles, and tested you by your forgiving us. There are two stations: one of them is God's good pleasure, the other His wrath. Whoever forgives, God forgives him and increases him in might; whoever punishes is not safe from retaliation. Ibn al-Zubayr, we are people who turn to the same qibla as you and hold your creed. [35]

Historians have long assumed that this report indicated that the people of Kufa were declaring their shared convictions about the civil war with Ibn al-Zubayr, and that the mention of the qibla was metaphorical. But, when considering the context of the shifts in qibla orienta- tion which occurred at the time, it is much more natural to read al-Tabari's record as a literal change in qibla direction instigated by moving the Black Stone to the Hijaz.

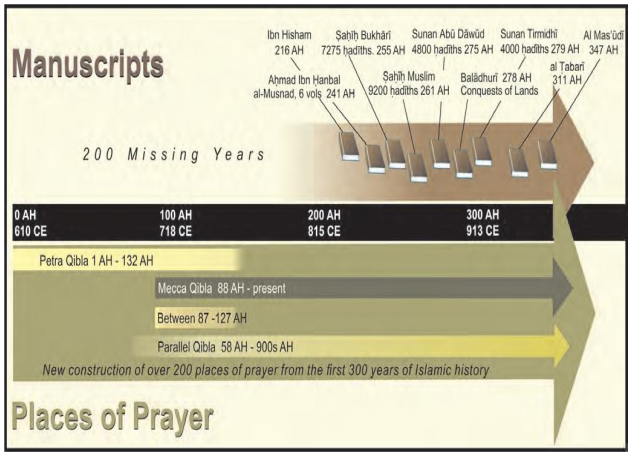
Al-Tabari also wrote the following about the change of the qibla wall in the Prophet's Mosque in Medina in 88 AH:

Al-Walid b. 'Abd al-Malik ordered the pulling down of the mosque of the Messenger of God, may God bless and preserve him, and the pulling down of the rooms of the wives of the Messen- ger of God, may God bless and preserve him, and the incorporation of them into the mosque. Muhammad b. 'Umar mentioned that Muhammad b. Ja'far b. Wardan al-Banns 'said: I saw the messenger sent by al-Walid b. 'Abd al-Malik. He arrived in the month of Rabi' I in the year 88 [February-March 707 AD] with a turban wound round his head. He entered into the presence of 'Umar b. 'Abd al-'Aziz bearing al-Walid's letter ordering him to incorporate the rooms of the wives of the Messenger of God, may God bless and preserve him, into the mosque, and to buy (the land) behind it and beside it so that it might [measure] two hundred cubits by two hun- dred cubits. He also said to him [in the letter]: "Change [move] the qibla if you are able, and you are able, because of the standing of your maternal uncles..." [36]

Al-Tabari wrote 39 volumes of history, filled with crucial events and the most important figures of Islam. This lengthy description of a mosque renovation seems unusual. Many mosques were torn down and rebuilt over the centuries, but al-Tabari seems particularly concerned with the changes made to the Prophet's Mosque. Perhaps the last sentence above is especially crucial: the qibla was changed.

Al-Tabari wrote at a time when the Abbasids dominated the Muslim world. His histories were necessarily written with an Abbasid bias. Potentially embarrassing details were some- times projected backward onto the earlier Umayyads to disparage them, but nothing was ever recorded about Islam which could be embarrassing. Thus, even the great al-Tabari must be treated with some incredulity. Al-Tabari would not be free to elaborate on the meaning of the change of the qibla of the Prophet's Mosque—especially given the political climate, and the implications for the Abbasid version of the history of Islam. So, he mentions this radical change, but does not explain it.

Below is a timeline of new construction of places of prayer from the beginning of the Islamic calendar through 200 years. The remaining archaeological evidence from these two centuries seems to indicate that the original qibla direction was towards Petra. However, by 88 AH, three other qiblas were also in use: Syrians used Mecca in Arabia, a between qibla used in Iraq and Syria, and the parallel qibla used in North Africa and Spain. From this evidence we can conclude that Mecca in the Hijaz was the last qibla to be developed, and that its supremacy eventually overshadowed and then eclipsed all the others, until all the others were ignored and ultimately forgotten.



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For centuries Muslims have been told that the qibla faces Mecca in Saudi Arabia. They have never heard that there were previous qiblas, and they have never heard that Petra was the first qibla direction. These various qiblas need to be explained in a serious and meaningful way—including the transition to the now dominant Mecca qibla.

To understand these highly unusual qiblas, we have found it helpful to place these mosques within the wider qibla controversy at the time. In 83 AH (702 AD) al-Hajjaj started to build his Between mosques. A war ravaged Petra was finally destroyed in a powerful earth- quake in 130 AH (748 AD) which further undermined the original Petra qibla and helped al-Hajjaj promote his Between qibla position. At the time, Mecca was only beginning to be accepted as a place for prayer and pilgrimage.

So, the city of Petra, the between mosques, and even the African qiblas were forgotten. Every Muslim believed that all mosque qiblas always faced Mecca in Saudi Arabia. Yet, the archaeological data demands an explanation, and the conclusions presented here help to make sense of these important discoveries.

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CHAPTER SEVEN

A CASE FOR PETRA

Dan Gibson with Chad Doell

Below we will present a linguistic argument for the legitimacy of Petra as the birthplace of Islam. A full linguistic study is outside of our depth, but given the convincing qibla data, our task is to demonstrate that it is linguistically plausible for Petra to be the original Holy City. We will make our case by considering the parallel names of Petra and Mecca, the influence of Nabataean language on the Quran, and how the Nabataean Aramaic of the Quran was eventually obscured in a recension of the text.

The names of Petra and Mecca

Gibson & Harremoës have observed that one common objection to the Petra theory is that neither the Quran later Islamic traditions mention the city of Petra. [1] The objection follows that if Petra was the birthplace and Holy City of Islam, one would expect it to be mentioned in Islamic sources. 'Petra' does not appear in the Quran, which is unsurprising because 'Petra' is a Greek name, not an Arabic name. Below we will explore some of the names and titles of Petra—and note how these names relate to the names for Mecca in the Hijaz. We will find that Petra and Mecca in the Hijaz have frequently been called by the same name or title, which makes it quite plausible that the names and traditions of Petra, the original Holy City of Islam, were transplanted to the Hijaz.

Scholar Mehdy Shaddel has recently argued that the Nabataean name for the Petra valley was Raqim. [2] He traced the name 'RQM' through funerary inscriptions, rabbinic writings, a letter attributed to Cyril of Jerusalem, Syriac texts, a homily attributed to Eusebius of Caesarea, The Book of the Laws of Countries by Bardaisan of Edessa, the writings of Flavius Josephus, Biblical texts, and Arab writers such as Yaqut. This argument is especially crucial because when we discuss the names of Petra, we should give special consideration to the name used by the people who founded the city and lived there, the Nabataeans.

The first century [Roman]-Jewish historian [Titus Flavius] Josephus had access not only to the Jewish Scriptures, but he also acquired manuscripts from the Romans, taken from the destruction of Jerusalem in 70 AD. [He actually lived in Titus Flavius Vaspasians palace next door to the emperor's library] In his Antiquities of the Jews, Josephus writes: "…when he came to a place which the Arabians esteem their metropolis, which was formerly called Arce, but has now the name of Petra: at this place, which was encompassed with high mountains, Aaron went up one of them, in the sight of the whole army." [3] Gibson & Harremoës argue that the word 'Arce' may have been Josephus' Greek adaptation of Raqim. At least this passage illustrates that the area of Petra was known by different names by different people who occupied the Petra mountains at different times in its history. Petra was known to have other Semitic names, such as Arach. [4]

Gibson & Harremoës observe that although it was not a traditional name for the Holy City of Islam, 'Raqim' is mentioned in the Quran: "dost thou reckon that the Companions of the cave and [al-Raqim] are a marvel among Our signs?" (Quran 18:9). Shaddel argues that this verse in the Quran is alluding to two different wondrous signs from God. [5] The first sign was the companions of the cave (the seven sleepers), and the second sign was the great city of al-Raqim, the Nabataean name for Petra. Shaddel further argues that many commentators on the Quran did not understand that al-Raqim was the name of a city, likely a toponym for Petra itself, and so some concluded al-Raqim was simply the name of a dog belonging to one of the seven sleepers.

If Shaddel is correct and this verse does refer to the Nabataean city of al-Raqim, then we may put to rest the argument that Petra does not appear in the Quran. It is sensible that the Quran would use Petra's Arabic name. It is also quite believable that the magnificent Nabataean city would be held up as a marvel.

Gibson & Harremoës also noticed a connection between the Hebrew and Samaritan scriptures and the Quran regarding the names of Petra. Psalm 84:6 describes a place called the Bacca Valley as a place of pilgrimage: "Blessed the man who finds refuge in you, / in their hearts are pilgrim roads. / As they pass through the Baca valley, / they find spring water to drink" (Psalm 84:6-7 NABRE). Chapter 8:3 of the Samaritan Asatir reads as follows: "all the children of Ishmael who are of the seed of his first born, Nebut [the father of the Nabataeans]...ruled…from the River of Egypt to the great river, the river Euphrates, and they built Bakh." 6 If the name 'Bakh' in this Aramaic text is the Bacca or 'Baca' from Psalm 84, then we can conclude that the Bacca Valley in the Psalm is the location of the later Nabataean city. It is provocative that the Bacca Valley is described as a place of pilgrimage in the psalm—so much so that various Bible translations, including the ESV, NRSV, NLT, and others insert 'Zion' or 'Jerusalem' as the place of pilgrimage to avoid any embarrassment. But, given that Bacca/Raqim/Petra was the place where Aaron was thought to be buried, it quite likely was a pilgrimage site.

The Quran refers to the city of Mecca as Bacca in Surah Al Imran 3:96: "truly the first house established for mankind was that at Bakkah, full of blessing and a guidance for the worlds." Bacca is commonly accepted by Muslims to be another name for Mecca. The Samaritans locate Bacca in the fertile crescent, founded by the Nabataeans. The Psalmist describes it as a place of pilgrimage for Hebrews. The Quran describes it as the place where Abraham built his altar, the Ka'ba. When connected, these names suggest that Bacca was one of the names of the Holy City founded by the Nabataeans, Petra.

Gibson & Harremoës have described how the name 'Petra' itself was a foreign name for the Nabataean capital—but one that took on prominence when the Romans annexed the Nabataean kingdom. The name Petra appears first in Greek.

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The Greek word ΠΕΤΡΑ, or 'Petra,' refers to a large mass of rock—this name can simply be translated as 'the rock.' This Greek name for the city was adopted by the Romans. Pliny the Elder, writing around 70 AD, mentioned the city as 'PETRA,' the capital of the Nabataei and the center of their caravan trade, which stretched from Aleppo (Syria) in the north to as far south as Yathrib (Medina) in the central Hijaz. 7

Surah 15 of the Quran is called al-Hijr, which like Petra, means 'the rock.' Most commentators on the Quran associate Surah 15 with al-Hegra in northern Hijaz. There is noth- ing explicit in the Quran to connect it with this location; al-Hijr could apply to any location known as 'the rock.' Al-Hegra in Hijaz has never suffered a major earthquake as mentioned in this Surah, but Petra has a history of catastrophic earthquakes making it a better candidate for the Quran ic al-Hijr.

Gibson & Harremoës have drawn important conclusions based on the honorific titles granted to Petra. Petra had numerous such Roman names and titles such as Imperial Colony Antoniania, as attested in the Petra papyri discovered in 1993 in a Roman (Byzantine) church in Petra. 8

The papyri were the archives of a certain Theodoros son of Obodianos and his family who lived in Petra and its vicinity between 537 and 593 AD. This was the period just before the prophet Muhammad was born, up until his twenties. The records mostly contain economic and legal documents illustrating the life of a Nabataean Christian family in Petra and the neighboring areas. 9

As a provincial capital city, Petra received numerous other honorific titles from the Romans. Josephus described Petra as a 'metropolis.' The original meaning of μητρόπολις is 'mother of settlements' and was used for a city that established other cities or colonies. This was a practice that the ancient Greek cities initiated, settling regions of Asia Minor and the Crimea from cities like Athens and Corinth. Later, it became an honorific title of a large city in general. The Roman emperor Hadrianus, who visited Petra in 130 AD on his grand tour of the eastern Roman Empire, gave the city the name ΑΔΡΙΑΝΗ ΠΕΤΡΑ ΜΗΤΡΟΠΟΛΙΣ which means 'Hadrianic Petra Metropolis.' 10 This name appears on many coins but it only appears in a single papyrus dated July 9, 131 AD, which may indicate it was a recently bestowed honor on the occasion of the visit of the emperor. 11

There is also a 'mother of settlements' in the Quran. Surah 6:92 reads: "this is a blessed book that We have sent down, confirming that which came before it, that thou mayest warn the Mother of Cities and those around her. Those who believe in the Hereafter believe in it, and they are mindful of their prayers." Muslim scholars believe that the 'Mother of Cities' (Um al-Qura) in this passage refers to Mecca. If this is an Arabic equivalent of the Greek metropolis, we may find it sensible to locate the city in Surah 6:92 much closer to the Greek world.

Gibson & Harremoës have observed that by the third century, the full official title of Petra was the verbose AUGUSTA COLONIA ANTONIANA NOBILIS INGENUA MATER COLONIARUM HADRIANA PETRA METROPOLIS ARABIA. 12 The name NOBILIS means noble, but the term INGENUA is more ambiguous. 'Ingenua' is related to birth and genus. This word was used for freeborn people, but it may also mean honourable. In this context it may mean that Petra was populated by indigenous people rather than settlers. Cities designated a 'colonia' or colony were commonly settled cities, but in later periods the term 'colonia' was used to elevate the status of an existing city.

As Greek became the dominant official language of the Byzantine Roman empire it also became the dominant language in Petra. The Latin titles of the city were translated into Greek and these Greek official titles of the city appear in the Petra papyri. The full translated title appears in these papyri as Imperial Colony Antoniana Distinguished Holy Mother of the Colonies Hadriana Petra Metropolis of Tertia Palaestina Salutaris. 13

Gibson, Harremoës, and Hannon continue that the only major change in the transition from Latin to Greek is that the province had changed its name from Arabia to Tertia Palaestina Salutaris. The term in front of Mother of the Colonies is the Greek word ΕΝΓΕΝΗΣ. ΕΝΓΕΝΗΣ is related to the Latin word INGENUA and it appears to be a translation of that word. In the sixth century, ΕΝΓΕΝΗΣ was usually understood as 'blessed,' 'noble,' or 'holy.' Before the fifth century, 'holy' could mean something like 'conspicuous.' After the fifth century, during the Christian epoch, ΕΝΓΕΝΗΣ is usually assumed to mean 'holy.' In the Petra papyri and elsewhere, the Greek term ΕΝΓΕΝΗΣ was associated with great churches, tombs, and great civic buildings and structures. As such, the exact meaning of the epithet ΕΝΓΕΝΗΣ in this period remains uncertain. Neither 'holy' nor 'noble' nor 'blessed' would have been expected for a city, 14 and it is a very rare epithet for a Roman city. 15 Due to the religious nature of Petra, the name Blessed Mother of Colonies seems to be appropriate.

Surah 3:96 once again reads: "truly the first house established for mankind was that at Bakkah, full of blessing and a guidance for the worlds." The description of Bakkah as 'full of blessing' has led to the common title for Mecca as 'Mecca the blessed.' The Arabic term in the Surah is al-Mukarramah (المكرمة مكة), which means blessed or noble. Recall that one of the more unusual parts of the Greek name of Petra was ΕΝΓΕΝΗΣ, or blessed or noble. Thus both Petra and the Holy City were known as 'blessed.'

Gibson & Harremoës have found that the 9th century Armenian historian Thomas Artsru- ni included another interesting name for Petra in his History of the House of Artsrunik. In book two, chapter four of his History, Artsruni provided a brief description of the birth of the prophet Muhammad: "at this time there were some despotic brothers in the regions of Arabia Petraea in the place [called]

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P'aran, which is now called Mak'a - warlike chieftains, worshippers of the temple of the image of the Ammonite temple called Samam and K'abar. It happened that one of them, called Abdla, died leaving a son of tender age called Mahmet." [16] In this account Artsruni records that the prophet Muhammad was born and raised in Mak'a (or Mecca) in the part of Arabia Petraea called P'aran. Arabia Petraea was the early name of the Roman province which was the former Nabataean Kingdom. The capital of Arabia Petraea was Petra, and that seems to be the city Artsruni referred to. It is noteworthy that Artsruni included "which is now called Mak'a," an indication that he is talking about a place which was previously known by another name. Note also Artsruni's description of a prominent pagan temple in the city—quite likely the pre-Islamic Ka'ba.

Artsruni elsewhere described the region of Paran this way: "the Jews joined with the Ismaelites, forming a large army. Attacking P'aŕan they inflicted a great defeat on their opponents, killed Apljehr and many of the Ammonite and Moabite troops." [17] The old kingdoms Ammon and Moab were situated just north of Edom and the territories of these ancient king- doms were all incorporated into later Arabia Petraea. This description supports the idea that Paran was part of Arabia Petraea. His use of these people groups also explains why Artsruni seems to describe the Ka'ba as an Ammonite temple in the previous passage.

Gibson & Harremoës have found only one clear reference to Mecca in the Quran. In Surah 48:24, Mecca is referred to as a valley, and not explicitly as a city: "He it is Who re- strained their hands from you and your hands from them in the valley of Makkah, after having made you victorious over them. And God sees whatsoever you do." Although the lack of references to Mecca in the Quran may surprise non-Muslim readers, Muslim scholars insist Mecca is mentioned elsewhere in the Quran by other names, which we have explored above. Even in this case, one should note that in Aramaic, a common vernacular language in Petra, the word "Makkah" meant valley, which is another suitable toponym for Petra. [18]

The etymology of the word 'Mecca' in Arabic is obscure and unsettled. Gibson & Harremoës have found that this ambiguity leaves open another intriguing possibility that the name for the Holy City may be derived from the Greek word 'Makarios' (Μακάριος) which is another word for 'blessed,' derived from the root 'Makar' (μάκαρ). This adoption of a Greek word would not be uncommon considering that other place names in Arabic, such as the West Bank town of Nablus, was derived from the Greek 'Neapolis' meaning 'new city.' As such, if Artsruni's geography is correct, it is conceivable that the Arabs of Petra in the region of Paran adopted the Greek word 'Makar' as the name of their blessed city.

Gibson & Harremoës conclude that it could be argued that one or two of the names above may be shared through coincidence, but not several. That Petra was called Mecca can also not be easily dismissed. Up to the 18th century Mecca in the Hijaz was just a small settlement, a mosque surrounded by relatively few dwellings. There is no evidence that it was a major trading center dating back to late antiquity. Mecca in the Hijaz was both geographically and culturally removed from the world that the Quran describes; Nabataean Petra was at the very heart of it. Petra would have been a bustling trade city during the establishment of the Islamic narrative, even if it did not enjoy the prominence it once had as the Nabataean capital. Before the advent of Islam, Petra and its surroundings were important for polytheists, Christians, and Jews. Petra also more closely matches the physical landscape of Mecca described in the Quran than Mecca in the Hijaz.

If Petra was the original holy city of Islam, then after the catastrophies of al-Hajjaj's siege and the city's final destruction by a horrific earthquake in January 748 CE (130 AH) the connections between Petra and the new holy site in Hijaz were forgotten, and all references to the Holy City of Islam, including many of its names, became the names of Mecca in Hijaz. 19

The Arabic of the Nabataeans [20]

If the birthplace of Islam was the city of Petra and not far south in the Hijaz, then we should find this reflected in the language of early Islam. The dialect of Arabic spoken by the settled peoples in the former Nabataean capital of Petra was quite different than that of the nomads and semi-nomads in the Hijaz wilderness. The Quran was written and recited in a common language understood by the locals of the Holy City (Surah 14:4). So, if the Quran did come from Petra, we should expect it to have a distinctly northern Arabian vocabulary and structure.

Mark Durie's self published work "On the Origin of Quranic Arabic" explores exactly that issue, and helpfully demonstrates that Quranic Arabic "developed directly from the Ara- bic of the Nabataeans." [21] Durie makes the case that this argument solves two problems which have plagued the search for the original dialect of the Quran: first, medieval Muslim philolo- gists were unable to find an extant dialect which closely matched the language of the Quran, and second, of the many pre-Islamic inscriptions surviving on the rocks and walls of Arabia, very few "reflect a precursor to Quranic Arabic." [22]

The first problem has gone unresolved because the medieval Muslim philologists seek- ing the origins of the Quran were focused on the language of Bedouin tribes, believing that they would best represent the language of the Hijaz. The belief was that the Bedouin spoke a 'pure' Arabic, and so a Bedouin dialect must have provided the language of the Quran. This search proved fruitless because, as we believe, the Bedouin origin of the Qur'an was a false assumption.

As for the second problem, Nabataean inscriptions are plentiful among the pre-Islamic inscriptions in Arabia, but they are in the Nabataean's preferred written language Aramaic. As such these inscriptions have been left out of the search for the Arabic of the Quran in favour of inscriptions written in Arabic. The Nabataeans used Aramaic and later

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Greek as written languages, while their "mother-tongue" was Arabic. [23] So, as philologist and historian of language Ahmad al-Jallad notices, the Aramaic script of the Nabataeans "casts a clear Arabic shadow." [24]

In fact, written Arabic developed out of the Nabataean's form of cursive Aramaic script. [25] As time went on, the need to write in the spoken language Arabic became more necessary, so a Nabataean-Arabic script was developed for government administration and to record texts regarding "the religion of Islam." [26]

Drawing from the breakthrough 2017 study "Graeco-Arabica I: The Southern Levant" by Ahmad al-Jallad, Durie has been able to argue that the consonantal structure of Nabataean Ar- abic convincingly matches the Quran. Durie observes that one of the most important elements of Quranic Arabic is the definite article 'l-. 27 Of the many pre-Islamic inscriptions available to us, very few ever use the definite article 'l-. The solution to this problem is that "Nabataean Arabic, in which the 'l- article had become standard, was the precursor to Quranic Arabic, and the Nabataeans were so accustomed to writing in Aramaic that they used this script and language when they left graffiti behind them, rather than their spoken Arabic vernacular." [28] Of those inscriptions which do use 'l-, a significant number of them are in Nabataean script. [29] Drawing from al-Jallad's research mentioned above, Durie provides a thorough, helpful de- scription on the similarities between Nabataean Arabic and the Quran through pages 10-16 of his work. Of special note are two high-level forms of evidence of the link between Nabataean Arabic and the Quran which Durie finds convincing: the development of Arabic script from Nabataean Aramaic necessarily links the Nabataeans to the Quran since the Quran needed 'Nabataean' script; further, the Nabataean rasm (or consonantal structure) frequently and con- vincingly agrees with the Quran. [30]

As mentioned, both medieval Muslim philologists and modern scholars have been unable to find a Meccan, Bedouin source for the Arabic of the Quran. [31] While Durie connects the birth of Quranic Arabic to the former Nabataean Kingdom, this poses a problem. Why is Nabataean Arabic the preferred language of Mecca in the Hijaz, which spoke a very different Arabic dialect from the Nabataeans? Durie's solution is "the far-reaching Nabataean trade network, established for centuries" which through regular contact with the peoples of the south, allowed for the development of a common lingua franca Arabic. [32]

But that solution may not hold fast. Durie remarks on Surah 14:4 which reads: "We have sent no messenger, save in the language of his people, that he might make clear unto them." If the prophet Muhammad was speaking the language of his own people, and the language of the Quran is Nabataean in nature, then, Drurie concludes, "it is hard to see how this could have been Mecca." [33] Despite his earlier suggestion, Durie ultimately decides it is also unlikely that by the 600s AD the Bedouin of the Hijaz would be speaking Nabataean Arabic. [34]

Of course Gibson believes there is a solution to this problem. According to the archaeo- logical record, over 60 of the earliest extant mosques took Petra, the former Nabataean capital, as the qibla direction. The language of the Quran, a mix of Arabic and Aramaic, suits the linguistic context of Petra, which we will explore below. Gibson believes the prophet Muhammad was indeed able to speak the language of his own people clearly because they all spoke the dominant Nabataean Aramaic and Arabic dialects of the southern Levant.

In 2020, al-Jallad concluded his paper "The Linguistic Landscape of Pre-Islamic Arabia" by expressing the need for "an independent linguistic study of the consonantal skeleton of the Quran in light of the pre-Islamic epigraphy and a lexical study of Quranic vocabulary in light of the North Arabian inscriptions." [35] It appears that al-Jallad has noticed the same pattern Durie has articulated—and we hope that in time the Nabataean origins of the Quran may be more widely explored.

Philologists have made many efforts to find the language of the Quran around Mecca in the Hijaz and have failed because it seems the Quran did not come from Mecca in the Hijaz. The first mosques were built to face Petra in obedience to the Quran and in recognition of Petra's esteem as the genesis city of Islam. It is only natural that we should begin to uncover the Quranic linguistic links which have so eluded philologists in the place from which the archaeology attests Islam originated.

The Aramaic of the Quran

In 2000 the German scholar of ancient languages Christoph Luxenberg (pseudonym) published the book The Syro-Aramaic Reading of the Koran: A Contribution to the Decoding of the Language of the Koran. Four years later Luxenberg was interviewed by Alfred Hackensberger; the interview was published in Germany in the newspaper Süddeutsche Zeitung and in Italy in L'Espresso. When asked about the Quran as the first book written in Arabic, Luxenberg responded:

according to Islamic tradition, the Quran dates back to the 7th century, while the first examples of Arabic literature in the full sense of the phrase are found only two centuries later, at the time of the 'Biography of the Prophet'; that is, of the life of Mohammed as written by Ibn Hisham, who died in 828. We may thus establish that post- Quranic Arabic literature developed by de- grees, in the period following the work of al-Khalil bin Ahmad, who died in 786, the founder of Arabic lexicography (kitab al-ayn), and of Sibawwayh, who died in 796, to whom the grammar of classical Arabic is due. Now, if we assume that the composition of the Koran was brought to an end in the year of the Prophet Mohammed's death, in 632, we find before us an interval of 150 years, during which there is no trace of Arabic literature worthy of note. [36]

This literary gap identified by Luxenberg leaves one to wonder which other languages filled the space which would later be occupied by written Arabic, and how it is that the

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Quran was compiled as a completely Arabic document well over a century before we find other examples of Arabic literature, as Luxenberg puts it, "in the full sense."

Hackensberger further asked Luxenberg how the Quran came to be written if Arabic was not used for written communication. Luxenberg responded that at that time, there were no Arab schools - except, perhaps, for the Christian centers of al-Anbar and al-Hira, in southern Mesopotamia, or what is now Iraq. The Arabs of that region had been Christianized and instructed by Syrian Christians. Their liturgical language was Syro-Aramaic. And this was the vehicle of their culture, and more generally the language of written communication. 37

Aramaic served as the written language for those living in northern Arabia, including southern Mesopotamia and the Jordanian plateau. Luxenberg explains elsewhere "that for more than a millennium Aramaic was the lingua franca in the entire Middle Eastern region before being gradually displaced by Arabic beginning in the 7th century." 38

This is the linguistic situation we find in the Petra Scrolls, written from 513 to 592 AD.

The official written language of the Roman (Byzantine) Empire at the time was Greek, but the spoken and written language of Christian Arabs at the time was Syro-Aramaic, while the wider Arab community in the region spoke an early form of Arabic and used Aramaic for writing. 39 Aramaic was a dominant language across the Christian levant and had been the liturgical language of the church for many years. 40 Today Aramaic is still the liturgical language used in the Syriac Orthodox churches, as well as the Maronite Churches, the Syriac Catholic churches, and various Malankara churches. 41 Early Arabic was the spoken language for the Arabs around Petra, as it had developed from Nabataean vernacular Arabic. 42 However, we have no surviving examples of written Arabic until a century after the Petra scrolls. During that century Arabic developed from a spoken language to a written language.

When the new Islamic government was set up in Damascus in 65 AH, the written language of the court was Greek, while Persian was used in Iraq and Iran. The Arabization of court documents began in Kufa in 78 AH. According to the 9th century historian al-Baladhuri 43 the clerk's assistant, Salih b. Abdurrahman, offered to the governor of the eastern half of the Muslim world, al-Hajjaj ibn Yusuf, to keep the court register in Arabic rather than in Persian. 44 Even though the scribes had some trouble expressing fractions in Arabic, this transition was ultimately successful, and the Arabization of records continued in the eastern caliph- ate until it ultimately influenced Damascus. This process is important, as al-Hajjaj's efforts to change the court language in the east ultimately lead to the Arabization of the Islamic world.

Caliph Abd al-Malik changed the court language in Damascus to Arabic around 81 AH. Up until that time court records were recorded in Greek by Christian civil servants who were fluent in several languages. 45 Again, for centuries Aramaic had been the 'lingua franca' of the ancient Near East, even though Latin and Greek were the official languages of the Roman Empire.

Not only did the early caliphate use Greek as a written language, recorded by Aramaic speaking Christians, but the caliphate also used Greek (Roman) coins. Ultimately the use of the Roman gold solidus (and the Sasanian silver coin) was discontinued in the Muslim world.

To replace the Roman coins, caliph Abd al-Malik introduced an Islamic gold currency known as the dinar in 74 AH. 46 Initially, the new coinage depicted an image of a standing caliph, but images were not popular among Muslim religious leaders, and these coins were replaced in 77 AH. 47 In 79 AH similar changes were made to the silver dirhams. The new coins featured Arabic inscriptions. 48

Because there are so few examples of written Arabic prior to this period, and the Quran is so intimately associated with Arabic, some have come to believe that Islam itself was created when the Umayyad courts were Arabizing. However, Luxenberg and others 49 support the theory that once caliph Abd al-Malik declared that the official language of the court was to be both spoken and written Arabic, a concerted effort was made to Arabize the many Aramaic words used in the already-existing Quran. Recall that Aramaic was commonly the written language for Nabataean Arabic speakers. If their Aramaic inscriptions cast 'a clear Arabic shadow,' then perhaps the Arabic of the Quran casts a clear Aramaic shadow.

In sum, al-Hajjaj initiated the Arabization of the Persian court in 78 AH and three years later the Arabization of the caliph's court in Damascus was complete, including changing the coinage to bear Arabic inscriptions. Despite this major transition, Greek and Persian speakers in the court were able to maintain their positions, so long as they also spoke Arabic. 50

Crucially, we argue that just as caliph Abd al-Malik gave edicts to Arabize the courts, we believe al-Hajjaj also began his Arabization of the Quran.

It is broadly accepted that al-Hajjaj made adjustments to the Quran, though there are differing accounts on the degree of these adjustments. Today, the traditional understanding is that he only added a few points or dots to the text to clarify its meaning. Others believe that al-Hajjaj considerably reworked the Quran and not only added vowel points but also edited and updated many Aramaic names and terms to Arabic.

Arthur Jeffery, a professor of Semitic languages, wrote in his 1952 book The Quran as Scripture:

> *that the practice of pointing came to be generally accepted and consistently carried through the whole of a Codex is said to be due to the activity of the famous official al-Hajjaj b. Yusuf who was perhaps the most remarkable figure in Islam during the Caliphate of 'Abd al-Malik.*

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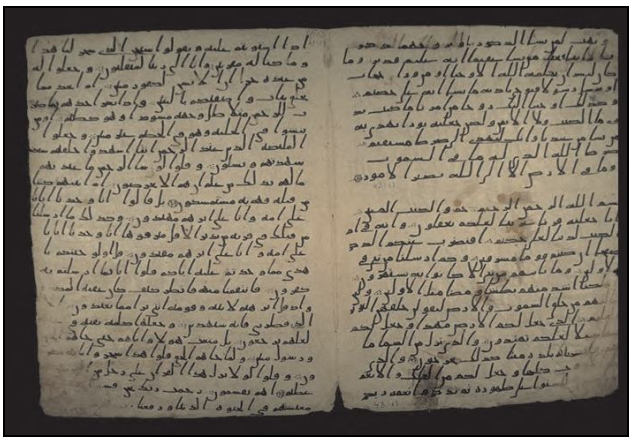
When we come to examine the accounts of the activity of al-Hajjaj in this matter, however, we discover to our surprise that the evidence points strongly to the fact that his work was not confined to fixing more precisely the text of the Quran by a set of points showing how it was to be read, but he seems to have made an entirely new Recension of the Quran, having copies of his new text sent to the great metropolitan centres, and ordering the destruction of earlier copies in existence there, much as 'Uthman had done earlier. Moreover, this new text promulgated by al-Hajjaj seems to have undergone more or less extensive alterations. 51



An Early Quranic Manuscript (1st century Hegira). From end of verse 49 of Surah al-Shura to verse 31 of Surah al-Zukhruf and part of 32. 52

To understand how this was done, we need to divide the Quranic text into three layers. The base layer contained the Arabic characters with no dots, or diacritics—excluding not only vowel dots, but rather every dot, even those that distinguish one consonant from another. The undotted text is known as rasm in Arabic. Early Arabic writing often made use of the rasm layer only. Samples of this writing have been found in various places, and we display several samples below:

Quranic rasm text with no vowels and no dots above or below letters. 53

The second layer contains dots under and above letters to distinguish between letters. For example, b, n, t, and ya are indistinguishable without dots above or below. When the second layer is added to the rasm, it creates what is commonly called 'unvowelled' text. Finally, the third layer contains the vowel symbols, as they appear in modern Arabic vowelled Qurans. 54

When al-Hajjaj edited the text of the Quran, he made very few changes to the rasm text. Recall that written Arabic developed from the cursive Aramaic of northern Arabia. Many Aramaic words could be changed to Arabic words simply by adding dots to the original text. Adding dots to clarify Arabic text was already a common practice at this time, often done by adding small red symbols. However, al-Hajjaj went further and made the Quran simpler to read for Arabs by changing the meaning of the original Aramaic words.

One example of how Aramaic text was changed to Arabic in the Quran can be found in Surah 2:259, which describes a man who doubts in God's power to resurrect the dead. 55 The passage reads:

> *or the like of him who passed by a town as it lay fallen upon its roofs. He said, "How shall God give life to this after its death?" So God caused him to die for a hundred years, then raised him up. He said,*
> *"How long hast thou tarried?" He said, "I tarried a day or part of a day." He said, "Nay, thou has tarried a hundred years. Look, then, at thy food and thy drink—they have not spoiled. And look at thy donkey.*
> *And that we may make thee a sign for mankind. And look at the bones, how We set them up, then clothe them with flesh." When it became clear to him he said, "I know that God has power over all things." 56*

This text contains many dots and vowels to help the reader understand the passage. But if all the dots indicating the consonants and vowels are removed from the text, then someone who speaks Aramaic would read the text differently. Again, we have described how Arabic was developed from cursive Aramaic. So, without the consonant or vowel markings, we are left with plain Aramaic characters. This is how part of the same passage reads in Aramaic: "yet behold your condition, and your state: It has not changed. Behold your perfection! And wherewith we make you an example for the people, behold how we restore your bones and cover them anew with flesh." 58

Christoph Luxenberg studied in detail how the shift from Aramaic to Arabic made significant changes to this passage of the Quran and resulted in the confusing text as it is today.

- *"Condition" becomes "food."*
  = Aramaic t'amta becomes Arabic ta'am.
- *"State" becomes "drink."*
  = Aramaic sarbai becomes Arabic sarabika.
- *"Perfection" becomes "donkey."*
  = Aramaic gmarak becomes Arabic himarika. 59

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This same passage, Surah 2:259, is also mentioned by Ibn Abu Dawud (c. 275 AH) who was the son of the famous hadith collector Abu Dawud. Ibn Abu Dawud writes: "there was a man in the book of my father who said this, so I asked my father who is he? He said: Abbad Ibn Suhaib told us on the authority of Awf Ibn Abi Jamila…of verses that al-Hajjaj bin Yusuf changed in Uthman's Quran." 60 Ibn Abu Dawud continued to provide a sample list of pas- sages that al-Hajjaj altered, among them the later part of Surah 2:259. While some Muslims argue that al-Hajjaj only added vowels to clarify the text, there are those who accuse him of adding dots to the rasm to Arabize words without much regard for any change in meaning.

This account of al-Hajjaj b. Yusuf changing the text of the Quran only makes sense if the Quran was written down in a location where Syro-Aramaic was used alongside of Arabic. And this is exactly the situation we see in Petra and in the Petra Scrolls. The Petra Scrolls describe a city where Christians and pagans lived side by side. The Christians wrote officially in Greek, but Aramaic was still used by Christians and in the liturgy of the church. From the Petra scrolls we can determine that Arabic was spoken in the city by many people as well. As linguist and historian Ahmad al-Jallad notes, one of the most significant features of the Petra papyri is the evidence it provides for Arabic- Aramaic bilingualism. The same term is sometimes found in its Arabic form, sometimes in Aramaic, suggesting that both languages were used as vernaculars and speakers were aware of the grammatical equivalences between the two. 61

So, not only do the mosques of the first century of Islam face towards Petra, Petra was the perfect milieu for the formation of the language of Quran.

The changes that al-Hajjaj ibn Yusuf made to the Quran come up again in the corre- spondence between Roman emperor Leo III (r. 99-124 AH / 717-741 AD) and caliph 'Umar ibn 'Abd al-'Aziz (r. 99-101 AH / 717-720 AD). 'Umar had considerable success in converting Christians in his realm to Islam, and so the tradition is that he began correspondence with Leo, hoping to convert the emperor. 62 Numerous copies of this correspondence have come down to us, including manuscripts found in in the monastery of St. Catherine's in Sinai. 63 Over the years this correspondence has been translated into other languages, and today manuscripts have been found in Arabic, Armenian, Latin, and Aljamiado. 64

While many believe these letters are an apologetic work of an anonymous Christian author, Arthur Jeffrey suggested that there is "no a priori ground" to doubt their authenticity. 65 In the letters, emperor Leo levies the following accusation against the caliph:

". . . . as for your (book), you have already given us examples of such falsifications, and one knows, among others, of a certain Hajjaj, named by you as Governor of Persia, who had men gather up your ancient books, which he replaced by others composed by himself, according to his taste, and which he propagated everywhere in your nation, because it was easier by far to undertake such a task among a people speaking a single language. From this destruction, nevertheless, there escaped a few of the works of Abu Turab, for Hajjaj could not make them disappear completely. 66

Note that the writer makes the case that al-Hajjaj had made a major recension of the Quran and destroyed the existing competing copies. Whether or not this argument truly was present- ed by Leo III, we know that some Christians in the first centuries of Islam believed al-Hajjaj had changed the Quran.

This exchange between the Christian and Muslim rulers supposedly took place around 99 AH, approximately 20 years after Abd al-Malik's Arabization of the Muslim world, and per- haps as little as 17 years after al-Hajjaj introduced his revised Arabic Quran. Al-Hajjaj died in 96 AH, only three years earlier. During this time two caliphs had come and gone, and 'Umar ibn 'Abd al-'Aziz himself would fall ill and die in 101 AH. He would be followed by Yazid II, who was much more aggressive against Christians within the Muslim realm.

Initially Yazid II struggled to control the empire, as several powerful groups were in- censed by the late al-Hajjaj and they became even more dangerous after his death. 67 In 103 AH Yazid II issued an edict ordering the destruction of all images and icons in Christian churches across the caliphate. It seems that this was carried out with zeal, and that many im- ages and icons were destroyed or covered over. 68 This move against Christian churches seems to have put an abrupt end to any Christian/Muslim debates or correspondence.

There is a pertinent extant passage from a manuscript supposedly written in the Court of al-Ma'mun around 215 AH. Note this was approximately 40 years before al-Bukhari compiled his hadith collection. The writer, called al-Kindi, addressed the complicated manuscript his- tory of the Quran. After his description of the controversies caused by Ali's version of the text, al-Kindi described:

. . . . then followed the business of Hajjaj ibn Yusuf, who gathered together every single copy [of the Quran] he could lay hold of and caused to be omitted from the text a great many pas- sages. Among these, they say, were verses revealed concerning the House of the Umayya with the names of certain [sic], and concerning the House of Abbas also with names. Six copies of the text thus revised were distributed to Egypt, Syria, Medina, Mecca, Kufa, and Bussora. After that he called in and destroyed all the preceding copies, even as Othman had done before him.

And the result of all this is patent to thee who hast read the Scriptures, and seest how in thy book histories are all jumbled together and intermingled; an evidence that many different hands have been at work therein, and caused discrepancies, adding or cutting out whatever they liked or disliked…

Thou knowest the enmity subsisting between Aly and Abu Bekr, Umar and Uthman; and each of these entered in the text whatever favoured his own claims, and left out what

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was otherwise. How, then, can we distinguish between the genuine and the counterfeit? And how about the losses caused by Hajjaj? Thou well knowest the kind of faith that that tyrant held in other matters; how canst thou make him an arbiter as to the Book of God,--a man who never ceased play into the hands of the Umayyads whenever he found opportunity. [69]

Al-Kindi argued that the collection, revision, distribution, and destruction of Qur'ans hap- pened not only under 'Uthman, but also under al-Hajjaj b. Yusuf. Gibson believes al-Hajjaj's changes were designed to improve the Qur'an and update archaic Aramaic language that was not familiar to Arabic readers. However, in doing so, Luxenberg and several other Aramaic scholars note that the meaning of many of the original words was lost.

According to al-Kindi, al-Hajjaj repeated what 'Uthman had done. He had existing copies of the Quran destroyed and distributed his own version to major centers throughout the Muslim world. We will discuss al-Hajjaj and his impact on early Islam again in chapter ten, noting how the surviving companions of the prophet argued against al-Hajjaj's changes to Islam, and how al-Hajjaj responded to silence them.

Luxenberg concludes that, based on the Qur'an, the language of Mecca must have been "an Aramaic-Arabic hybrid language" which "would lead one to assume that Mecca was origi- nally an Aramean settlement." [70] This is what al-Jallad found in the Petra papyri; again, the reader will not be surprised that this hypothesis suits Petra, the object of the first qibla, much better than Mecca in the Hijaz.

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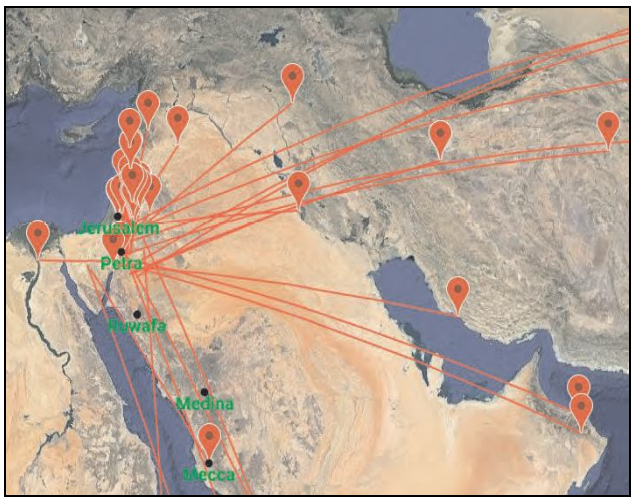
CHAPTER EIGHT

THE KA'BA IN PETRA

Dan Gibson with Chad Doell

The holiest site in Islam is the Ka'ba, a rectangular building covered in a black cloth in the Masjid al-Haram in Mecca, Saudi Arabia. Millions of Muslims visit the Ka'ba each year and pray as they circle around it. Hundreds of millions more make their daily prayers facing the Ka'ba, from every corner of the earth. The Ka'ba also contains the Black Stone, a sacred object set into a corner of the Ka'ba by the prophet Muhammad himself.



Dan Gibson discovered 65 early qiblas facing Petra.

In this chapter we will explore the four times the Ka'ba was rebuilt, especially as these phases of the Ka'ba relate to our arguments regarding the Petra qibla. We will consider the following four iterations of the Ka'ba: first, the pre-Islamic Ka'ba which existed when the prophet Muhammad was born in 570 AD; second, the Ka'ba which was rebuilt by the Quraysh during the prophet Muhammad's lifetime in 605 AD; third, the Ka'ba rebuilt by Ibn al-Zubayr c. 73 AH (693 AD); and fourth, the Ka'ba built by 'Abd al-Malik in Mecca, Saudi Arabia in 78 AH (697 AD).

We will find that not only does the centrality of Petra suit the first three Ka'ba reconstructions, but that Petra today contains a site which matches the description of the earliest iterations of the Ka'ba.

The Pre-Islamic Ka'ba and the Petra Ka'ba

Very little is known about the first, pre-Islamic Ka'ba. However, it seems evident that the original Ka'ba must have been built in the city of Petra because all the earliest extant mosques face Petra from every direction. It seems Petra was regarded as the Holy City in the dawning decades of Islam. It follows that if Petra is the original Holy City of Islam, we should be able to find the Ka'ba in Petra.

First, we need to consider the history of the Ka'ba. Islamic sources attest that the history of the Ka'ba reaches back to the time of Abraham (Ibrahim) and Ishmael (Isma'il):

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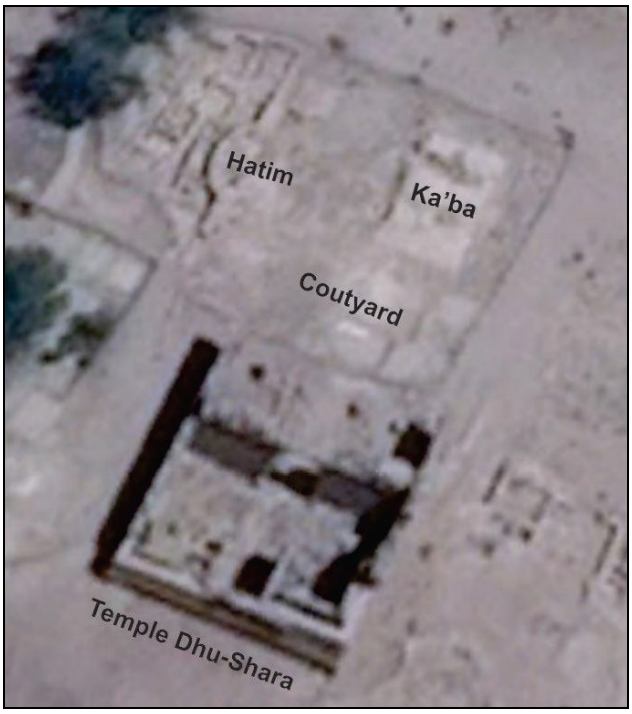
Allah revealed to Ibrahim, may peace be on him, to erect the Ka'ba when he was one hundred years old and Isma'il was thirty years old, so he built it with him. Isma'il died after his father and was interred inside al-Hijr close to the Ka'ba by the side of his mother Hajar. 1

Muslims believe that the original Ka'ba was built by Abraham and Ishmael, and further, that the graves of Hagar and her son are located there, near the Ka'ba.

We also have historical descriptions of the pre-Islamic Ka'ba. Early Islamic scholar Ibn Ishaq tells us the Quraysh:

decided to rebuild the Ka'ba when the apostle was thirty-five years of age…They were plan- ning to roof it and feared to demolish it, for it was made of loose stones above a man's height, and they wanted to raise it and roof it because men had stolen part of the treasure of the Ka'ba which used to be in a well [or cistern] in the middle of it. 2

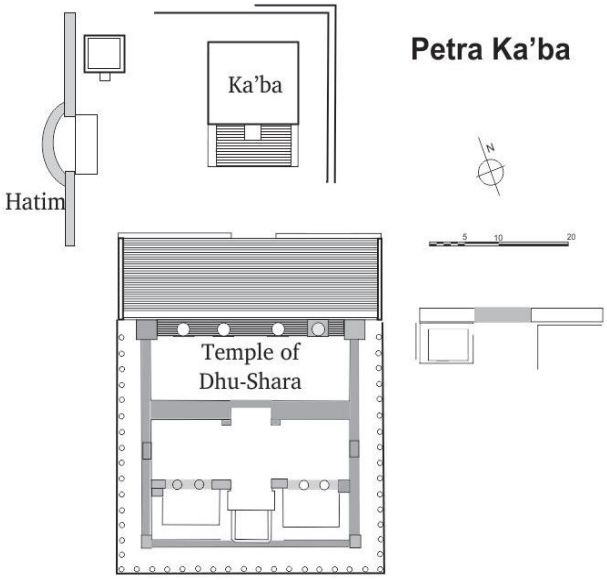
From this passage we learn that the original Ka'ba was in a small, roofless enclosure, with walls a little higher than a man. There also seems to be a possible reference to Zamzam being inside the original Ka'ba.



A satellite photo showing the Ka'ba area in Petra.

Dan Gibson lived near Petra for several years and made many trips into the city and surrounding area. During his visits, he thought to compare this description of the Ka'ba with a particular site in Petra: an unexplained, ancient structure located in front of the Dhu-Shara [Greek: Dusares] temple known today as Qasr al-Bint. Scholars believe the structure to be a large, once lavishly decorated altar, with a sophisticated drainage system. 3

Gibson believes that this altar may have originated as the altar built by Abraham for Ishmael and Hagar. Its location in Wadi Mousa would match the Biblical record that Hagar and Ishmael settled in Paran. The location of Paran will be discussed in depth in chapter 13. Gibson believes that the original Ka'ba remained the focal point for the children of Ishmael for many centuries. Thus, it pre-dates the later Temple of Dhu-Shara which stands beside it and faces it.



The foundation of the Ka'ba lies near the temple of Dhu-Shara [Greek: Dusares] in Petra. The Hatim wall is on the west wall of the Ka'ba courtyard. 4

Notice that the wall around the Ka'ba altar does not match the width of the neighbouring temple, demonstrating that they were not built at the same time. Also notice that the Hatim wall and the graves they contained are not attached to the Ka'ba building but are separate structures. For simplicity, from here on the altar in front of Dhu-Shara's temple will be re- ferred to as the Petra Ka'ba.

Ninth century Muslim historian al-Baladhuri wrote that the buildings near the first Ka'ba had to be demolished to make more room. 5 The proposed site in Petra suits this description of surrounding buildings, as seen by the foundations of other buildings below.

Further, another ninth century historian al-Azraqi wrote that the early Ka'ba was made of rough stone laid dry. 6 Crucially, al-Azraqi recorded the dimensions of the pre-Islamic Ka'ba. He documented the sides of the Ka'ba as: north-east, 32 cubits; north-west, 22 cubits; south- west, 31 cubits; and south-east, 20 cubits. The proportions of this early Ka'ba were roughly 3:2. If we calculate a cubit as 0.53 meters, then the dimensions would have been 17 meters x 11.6 meters x 16.4 meters x 10.6 meters. Notice that the earliest Ka'ba was not perfectly rectangular but had an irregular shape which will prove crucial in identifying its remaining foundation.

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The red line, 17 meters, matches the length of the first Ka'ba which includes the steps.

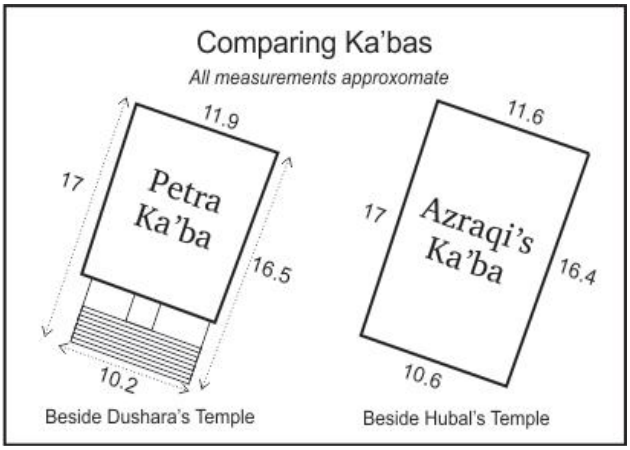
Using the measurements recorded by al- Azraqi, we have illustrated the length of the north-eastern wall on the two figures below. We have imposed a red line measuring 17 meters on satellite photos of the current Ka'ba in Mecca, and the proposed Petra Ka'ba.

By al-Azraqi's description, the original Ka'ba was much longer than the Ka'ba in Mecca today. But the Petra Ka'ba suits al-Azraqi's measurements perfectly.

The Ka'ba in Petra today

There are several things to notice about the Ka'ba in Petra. As mentioned previously, on the left side of the Pe- tra Ka'ba there is a curved spot in the courtyard wall which corresponds to the hatim in Mecca. In Mecca, a low curved wall is very near but not attached to the Meccan Ka'ba (see the image above). Some believe the graves of Ishmael and Hagar lie under this wall, which curves around their burial site. In ancient times, Islamic sources report that a gravestone stood there, known as Hijr Isma'il or the Rock of Ishmael. [7]

Notice that the stairs allow access to the top of the Ka'ba. 'Atikah, a daughter of Abdul Muttalib once had a dream in which she saw a man ride his camel to the top of the Ka'ba, shouting to the people. [8] Al-'Abbas heard the story but did not question the camel's ability to walk to the top of the Ka'ba. This makes no sense in Mecca, but the Ka'ba in Petra has steps to the top, making it accessible for a camel.



The Petra Ka'ba's measurements compared with al-Azraqi's description of the Ka'ba from the time of the prophet Muhammad. Remember, the Petra Ka'ba is in ruins, so obtaining exact measurements is difficult. Note the irregular length of the sides.

Notice that the Petra Ka'ba stood more toward one corner of the walled area than the center. This significant feature must have been recreated when the Ka'ba was built years later in Mecca in Hijaz, because it is specifically mentioned by al-Azraqi. Al-Azraqi describes that when the third Abbasid caliph, al-Mahdi, visited the Ka'ba in Mecca in Hijaz in 163-164 AH, he saw that "the Ka'ba was on one side (fi shiqq) of the mosque; he did not like that and wished that it be in the middle (mutawassat) of the mosque." [9] Subsequently, the Mecca mosque was changed so that the Ka'ba was in the centre. French historian of Islamic architecture Oleg Grabar noted:

> *it is not an accident that the patron of Baghdad, with its palace complex in the center of an urban ring, also transformed the sanctuary of Mecca into a large space around a holy place. But it is curious to note that both al-Mansur and al-Mahdi had traveled to Jerusalem, had seen there a vast and only partially rebuilt esplanade with a stunning Umayyad monument in its psychological, if not actual, center, and then made major contributions to its monuments.* [10]

It is possible that when the new Ka'ba was built in the Hijaz, it was built in the corner of the complex to resemble the Ka'ba in Petra. If so, this effort to maintain resemblance to the origi- nal Ka'ba did not survive the tastes of later Abbasid rulers.

Another unique feature of the Petra Ka'ba is its proximity to the great pagan temple Qasr al-Bint, also known as the temple of Dhu-Shara. Dhu-Shara is an interesting name

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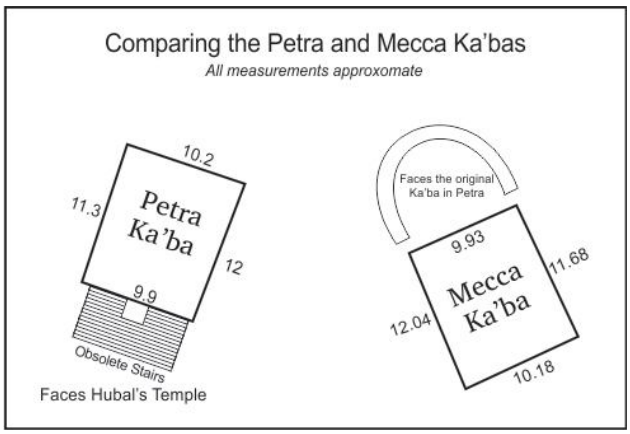
because it is not the name of a pagan deity. The Arabic Ḍu-al-Sara means "the one (Lord) of the Sara mountains." [11] Historian and linguist John Healey noticed that we are not told the actual name of this deity, and as a result scholars have been "much concerned with trying to find the true name of this supreme god." [12] When we consider the proximity of this temple to the Ka'ba, and that the steps of this temple actually form part of the border around the Ka'ba enclosure, we may be able to glean the identity of this deity from Islamic reports on pre-Islamic history.

In the Book of Idols (Kitabl al-Asnam) by eighth century Muslim historian Hisham ibn al- Kalbi, we read:

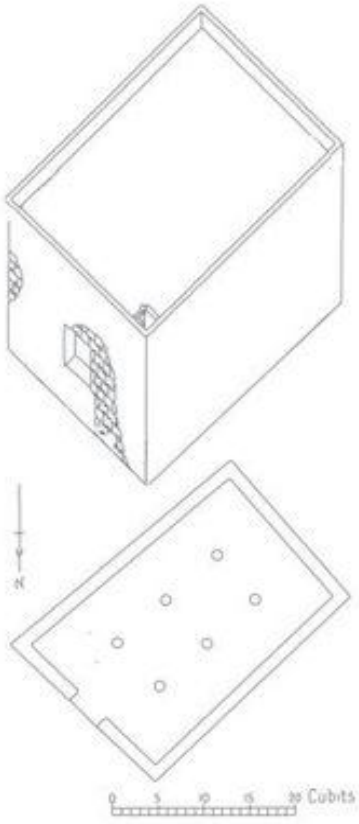
> *the Quraysh had also several idols in and around the Ka'ba. The greatest of these was Hubal. It was, as I was told, of red agate, in the form of a man with the right hand broken off. It came into the possession of the Quraysh in this condition, and they, therefore, made for it a hand of gold. The first to set it up was Khuzaymah ibn-Mudrikah ibn-al-Ya's' ibn-Mudar. Consequently it used to be called Khuzaymah's Hubal. It stood inside the Ka'ba. In front of it were seven divination arrows (aqduh). On one of these arrows was written "pure" (sarih), and on another "consoliated alien" (mulsag).* [13]

Consider again the satellite photos above. The Dhu-Shara temple is the largest free-standing structure in Petra, and it was the closest major structure to the Ka'ba. Al-Kalbi describes Hubal as the "greatest" idol around the Ka'ba. Therefore, it is possible that Hubal's statue resided in the temple of Dhu-Shara.



The original altar in Petra had stairs leading up to it, so animals could be sacrificed on it. Later a structure was built on top of the altar, making the stairs ob- solete. It seems that Azraqi in- cluded the stairs in his measure-ments, but the Petra altar is in a state of ruin so it is difficult to be precice. The size of the altar (without the steps) in Petra is very similar to the size of the Ka'ba building in Mecca.

There are several Arabian inscriptions that mention the god Hubal. In almost all cases, these inscriptions are directly related to the ancient Nabataean people. The inscription on tomb 39 in the ancient city of Meda'in Salih describes which family the tomb was intended for. If the tomb was sold, given in a pledge or as a gift, or if bodies or parts are removed, then they "shall be liable to Dushara Hubalu and also to Manatu in the sum of 5 shamads and to the exorcist-priest for a fine of a thousand Haretite selas…" [14] This inscription provides two op- tions for paying the fine to the deities: Dushara/Hubalu, and then second to Manotu. Dushara and Hubalu (Hubal) are listed as the same entity. Healey notes that there is no definite article "l" before Hubal's name, which doubly enforces the idea that they are identified together. [15] If Dhu-Shara and Hubal are so closely associated, it appears the impressive temple of Dhu-Shara next to the Ka'ba in Petra exactly aligns with al-Kalbi's record that Hubal was the greatest idol kept at the pre-Islamic Ka'ba.



Baqum's Ka'ba—diagram by Creswell. [18]
Note the six pillars.

Furthermore, there is a fascinating note in the tenth century late Roman (Byzantine) Suda lexicon. This lexicon includes an entry on Dhu-Shara, who was associated with Ares by the Romans. [16] The entry reads of Dhu-Shara:

> Namely the god Ares, in Petra in Arabia. The god Ares is revered amongst them; for this one they especially honor. The statue is a black stone, square in shape, unchiseled, four feet tall, two wide: it is mounted on a plinth of beaten gold. To this they offer sacrifice and pour forth the blood

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of the sacrificial animals; and this is their libation. And the whole house is rich in gold, and [contains] many votive offerings. 17

The Suda confirms the presence of a temple to Dhu-Shara in Petra, and that Dhu-Shara had a special esteem amongst the Nabataean Arabs. But what's more, the idol to Dhu-Shara was a black stone, unchiselled.

When this information is combined with Al-Kalbi's report that Dushara/Hubal's temple was the greatest near the Ka'ba, we are confronted with a critical possibility. The relics around the earliest Ka'ba were gathered into the Ka'ba to better protect them. In the Roman record is a memory of Dhu-Shara being worshipped in a lavish temple, with the object of worship a black stone. Dushara and Hubal are directly related, and al-Kalbi confirms that a temple to this god dominated the Ka'ba precinct. The proposed Ka'ba in Petra exactly matches these parameters, in addition to the dimensions described by al-Azraqi.

And so, it appears the black stone was originally an idol to Dhu-Shara in Petra. The stone was removed from the temple and placed into the nearby Ka'ba—a repository of the relics of Petra. Ultimately, when the Ka'ba was rebuilt by the Quraysh, it was the prophet Muhammad who was chosen to re-set the idol of Dhu-Shara, the black stone, into the Ka'ba wall in Petra, as we will see below.

The Ka'ba Built During the Prophet Muhammad's Lifetime

When the prophet Muhammad was 35 years old the Ka'ba was in ill repair, so it was rebuilt by the Quraysh. 19 At this time a ship was wrecked on some reefs on the Red Sea. 20 Muslim scholar Ibn Sa'ad, writing 200 years later, assumed that the shipwreck occurred close to Mecca. He proposed modern Jeddah for the wreck, and this proposal was copied by other writers following him. Yet, the earliest accounts simply say "reefs" (shu'aibiya) and provide no location for the wreck. A builder named Baqum was on board this ship, and it was he who helped the Quraysh rebuild the Ka'ba. This story was repeated by most of the early writers be- cause it was during this reconstruction of the Ka'ba that the prophet Muhammad was chosen to place the Black Stone into the Ka'ba wall. According to al-Tabari, the old Ka'ba was leveled to the foundation and totally rebuilt. 21

Al-Azraqi described the type of architecture used in the building of the Ka'ba, both dur- ing the reconstruction and later when the Ka'ba was burned in c. 64 AH. He recorded that the door which had been previously at ground level was placed high on the side of the structure-thus the reconstructed Ka'ba was built on a raised stone platform. 22

Al-Baladhuri added that during the reconstruction a certain Abu Hadhaifa ibn al-Mughira said, "raise, people, the door of the Ka'ba so that no one may enter without a ladder. Then would no man whom you do not want to enter be able to do so. In case someone you hate should come, you may throw him down." 23 Baqum asked what sort of roof the Quraysh want- ed, and they replied a flat one. This roof rested on six pillars (sawari) arranged in two rows of three each. The foundation followed that of the original Ka'ba, but the height of the new structure was 18 cubits (8.23 meters or 27 feet) instead of nine cubits. "Then they constructed it," recorded Ibn Sa'd, "till they reached the place of logs. There were fifteen girders on which they put its roof and there were six pillars on which they constructed it." 24

Al-Azraqi also described the interior of this new Ka'ba. It had a decorated ceiling, and decorated walls and columns. 25 On the columns artisans made pictures (suwar) of the proph- ets, trees, and angels. Among the pictures was one of Abraham as an old man practicing divination with arrows, as well as a picture of Isa ibn Maryam (Jesus) and his mother. These images were later erased at the prophet Muhammad's command during his conquest of the Holy City.

The Debre-Damo monastery in Ethiopia was built during the sixth century with layers of stone and wood very similar to how the Ka'ba construction is described.

From a distance the foundation appears closer to Qasr al-Bint than it really is. You can see the stone platform on which the Ka'ba stood was raised with stones so that the door would be higher up. The Ka'ba building is gone, but at least five courses of the stone platform remain.

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Al-Azraqi wrote that the new Ka'ba was built with a course of stone alternating with a course of wood, up to the roof. 26 There were 16 courses of stone, and 15 of wood, altogether 31 courses beginning and ending with stone. Between every two courses of stone was a layer of sasam wood, with round heads the thickness of a man's chest projecting from the surface. Since so much wood was involved, one would presume this form of construction was only possible in places where large quantities of wood were available.

The Ibn al-Zubayr Ka'ba

Al-Azraqi recorded that when Abdallah ibn al-Zubayr ruled over the Holy City from 60- 73 AH he acquired several buildings, including one belonging to an ancestor of al-Azraqi. 27 Ibn al-Zubayr then demolished multiple buildings to enlarge the sacred space around the Ka'ba, without altering the simple character of the Ka'ba itself.

When Ibn al-Zubayr and the caliph in Damascus came into conflict, Ibn al-Zubayr barri- caded himself in the Holy City (Petra). The Umayyad army laid siege and deployed trebuchets (manjaniq) to throw stones into the city to degrade Ibn al-Zubayr's fortifications.

During the first siege in 64 AH the Ka'ba was set on fire. 28 Other sources describe that the fire came from a firebrand on the end of a spear that struck the veil of the Ka'ba and set it on fire, which resulted in the wood burning. 29 One would assume that after the fire the Ka'ba building was in a precarious state, as the fire would have seriously weakened the wood beams. Al-Tabari recorded that Ibn al-Zubayr removed the Black Stone and placed it in a stand (tabut) on a strip of silk. 30 The people prayed toward the ruined Ka'ba until Ibn al-Zubayr demolished the structure so that he could later rebuild it.

During this time caliph Yazid in Damascus died. As a result, his army lifted the siege of Petra after several weeks of fighting and returned to Damascus. The succession of the Umayy- ad empire was thrown into chaos and the campaign against Ibn al-Zubayr came to a complete stop. Umayyad power temporarily collapsed until Marwan I took control.

Dan Gibson has argued in his book Early Islamic Qiblas that it was during this pause in the conflict that the Black Stone must have been moved to Mecca in Saudi Arabia to keep it far from the Umayyad armies. 31 An indication that a major transition was taking place is that Mus'ab ibn al-Zubayr brought Abdallah ibn al-Zubayr a great deal of money, horses, camels and much baggage in 70 AH. 32 Moreover, the Black Stone is not mentioned again in historical records until the construction of a new Ka'ba in Mecca in Hijaz. It would seem the Black Stone was no longer present in Petra.

It is at this time that al-Tabari first mentions Abdallah ibn al-Zubayr's qibla. 33 As we have explored previously, this mention of a qibla distinct to Ibn al-Zubayr has traditionally been interpreted as a metaphor for a shift of allegiance—but we believe that this language may also be an echo of acknowledgement that the Black Stone had been moved to a more secure location. That is, there was now literally a qibla unique to Abdallah ibn al-Zubayr, who had moved the Black Stone from Petra to Mecca in modern Saudi Arabia.

Al-Tabari also reported that in 66 AH (685 AD), Abu 'Abdallah al Jadali swore an oath "by the Lord of the Corner and the Station," but did not mention the Black Stone which would have been in the corner. 34 This omission is highly unusual and may suggest that the Black Stone was no longer in the Ka'ba wall at that time.

Ultimately, the new caliph Marwan I sent his army back to the Holy City in 72 AH, this time led by al-Hajjaj. 35 It is notable that, once fighting had ceased, al-Hajjaj led the pilgrimage that year but did not circumambulate the Ka'ba, nor did he go to it in pilgrim's garb (ihram). 36 He also rode a horse up 'Arafat mountain in full armor rather than travel as a pilgrim. 37 This extreme disregard toward the pilgrimage by al-Hajjaj could indeed have been inspired by the missing Black Stone. If so, with a Ka'ba without the Black Stone, the prayers suffered a pall and the often irreverent al-Hajjaj treated the pilgrimage with derision.

During the last months of the civil war Abdallah ibn al-Zubayr and his followers barricaded themselves in the very center (batn, or stomach) of the city, near the Ka'ba. 38 Al-Hajjaj then used trebuchets to hurl stones at Ibn al-Zubayr as he made his last stand. When archeologists from Brown University uncovered the ruins of what they called "The Great Temple" in Petra, they discovered that the doors and gaps in the building had been barricaded for defense. Gibson believes that this was one of the buildings that Ibn al-Zubayr and his followers chose for their last stand. This final siege lasted eight months and seventeen days. 39 Ultimately, Ibn al-Zubayr and his sons were killed, and hostilities ceased. The trebuchet stones used in the siege were gathered up and placed in storerooms near the Ka'ba in Petra, where they remain to this day.

Above: Catapult stones found near the gate of the Colonnaded Street in Petra and the Great Temple.

Al-Tabari added that when Ibn al-Zubayr started to rebuild the Ka'ba, he included the hijr inside (attached to) the Ka'ba and gave the Ka'ba two doors. 40 The fact that al-Tabari found the decision to incorporate the hijr notable indicates that the hijr was not attached to the Ka'ba previously (just as we find in Petra). Today the Petra Ka'ba

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ruins show no sign of an incorporated hijr. The hijr wall is incorporated with the Ka'ba in Mecca, but the Ka'ba in Mecca was built in 78 AH, after the war and Ibn al-Zubayr's death, as we argue below. One possible explanation is that al-Tabari is describing the new Ka'ba in Mecca in the Hijaz, which was built with an incorporated hijr, which perhaps Ibn al-Zubayr started as a second Ka'ba. Another possibility is that Ibn al-Zubayr did indeed start construction of a Ka'ba with an incorporated hijr in Petra, but it was totally destroyed by al-Hajjaj. Soon after the fighting ended in 74 AH, al-Hajjaj is said to have removed any changes that Ibn al-Zubayr made to the Ka'ba and attempted to start rebuilding the Ka'ba himself. Very little is known of al-Hajjaj's reconstruction of the Ka'ba or if it was completed or even started. [41]

Area around the Petra Ka'ba

Following his victory over Ibn al-Zubayr in Petra, al-Hajjaj took his army south to Medina. While in Medina he treated the people harshly, and he even forced the Companions of the Prophet to wear seals around their necks. This act showed outright contempt for anyone who was able to oppose him. In the months and years that followed, al-Hajjaj continually expressed this contempt for traditional Islam and sought to introduce new reforms. As we have explored previously, the innovation of the Between qibla may be a profound example of al-Hajjaj's recklessness and contempt toward the traditions of Islam.

The Ka'ba in Saudi Arabia

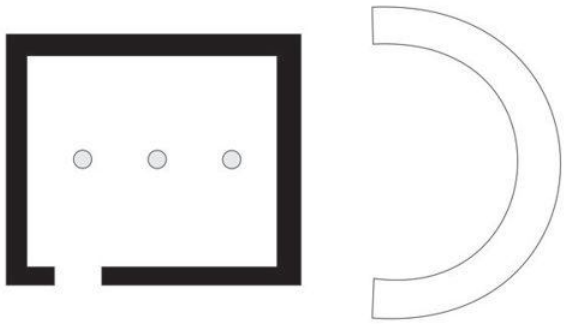
If the Black Stone was moved to Saudi Arabia around 65-70 AH to keep the Umayyad armies from taking it, when was the Ka'ba structure completed and the rest of Masjid al-Haram built around it? In a previous chapter we mentioned the inscriptions near Huma al- Numur, northwest of Ta'if (about 60 km from Mecca). The inscription that is most important to us includes the full shahadah and reads that it "was written in the year the Masjid al-Haram was built, year seventy-eight." [42] This inscription was made only 60 km from Mecca in the Hijaz and over a thousand kilometers from Petra. There is no doubt that this inscription records the completion of the construction of the Masjid al-Haram in Mecca, over a decade after we believe the Black Stone was moved there.

From this inscription, we can deduce that in 78 AH the buildings were completed, and people identified the location as Masjid al-Haram. A quick study of the political situation at that time further illuminates the religious situation in Mecca.

Abd al-Malik b. Marwan (705–647 AD) made many important changes to the Muslim world during his reign. The Islamic world was going through a time of turmoil, suffering repeated rebellions and divisions. To deal with the insecurity, the caliph used general al-Hajjaj as his strongman, putting down military rebellions. Notably, Abd al-Ma- lik urged al-Hajjaj to use less force, and not to disturb the Islamic religion—certainly because al-Hajjaj had a propensity for violence and irreverence.

Abd al-Malik also made remarkable efforts to unify his Muslim empire. As we discussed in the previous chapter, he made Arabic the official language of the Islamic world and had all the important records translated into Arabic. Further, he attempted to unite the various mints across the empire to produce one common currency. He also introduced many reforms related to agriculture and commerce. It is during the reign of caliph Abd al-Malik ibn Marwan that we first hear of the existence of al-barid, or the post office, and postal roads. [43]

By the time of the construction of Masjid al-Haram in Mecca in 78 AH, al-Hajjaj was fully involved in quelling rebellions while caliph Abd al-Malik was deeply involved in his statecraft. It appears that both were content to allow the Black Stone to remain in Mecca. In fact, the caliph seemed to endorse this new location, allowing the construction of the new Masjid al-Haram and initiating the tradition of covering the Ka'ba building in a large silk cover, created by skilled workers from Damascus.



The Ka'ba in Mecca with the three pillars from Yemen, not the six pillars described by Baqum.

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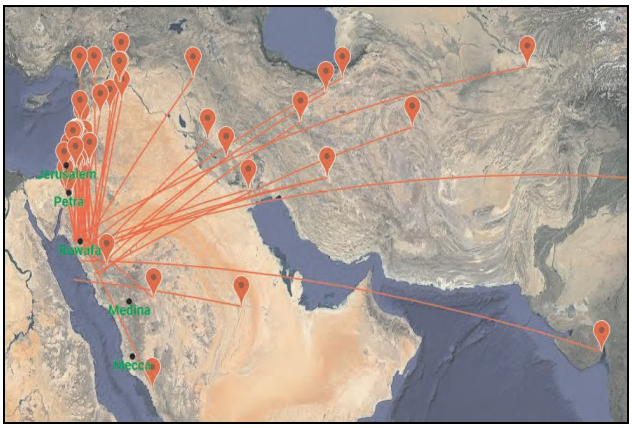
The Dome of the Rock in Jerusalem was also built by caliph Abd al-Malik at this time. Perhaps this new monument was also intended to unite the Muslim world as Islam was struggling through what Gibson calls 'The Time of Confusion.' Many still regarded the original Petra qibla; al-Hajjaj would soon institute his controversial Between qibla; qiblas in North Africa would strike a similarly indecisive parallel between Petra and Mecca; and, finally, after the loss of the Ka'ba in Petra, and as the site of the new pilgrimage to the Black Stone, the Meccan qibla would become dominant.

During the reign of 'Abd al-Malik, the outer walls of the Mecca Ka'ba were constructed, and a covered area was built, consisting of a portico with a wooden ceiling; the capitals of the supports were gilt. Al-Mas'udi tells us that glass mosaics (fusaifisa) and three marble columns were taken from the church that Abraha built in Yemen. 44 The figure below demonstrates that three columns are still in the Ka'ba in Saudi Arabia. This is a very strong indicator that 'Abd al-Malik built his Ka'ba in Mecca and not in Petra.



59 mosques face between Petra and Mecca.

When his father died, 'Abd al-Malik's son al-Walid I (who reigned 86-96 AH / 705-715 AD) became caliph. While the new caliph was still solidifying his control, general al-Hajjaj again broke with Islamic tradition. It would seem that at this point there were two places called Masjid al-Haram, and al-Hajjaj seemed to be pleased with neither of them. So al-Hajjaj ignored al-Walid I and directed the qibla of his new mosque in Wasit to a neutral place be- tween Petra and Mecca. 45 This practice, which Gibson calls the Between (wasit) qibla, was followed by a further 58 mosques over the next 40 years. The Between qibla only ended when, as mentioned, an earthquake destroyed what remained of the city of Petra in 130 AH (745 AD). After this loss, all Middle Eastern qiblas faced Mecca in Saudi Arabia.

Al-Walid continued to make improvements in Mecca and is remembered for having covered the supports of the Mecca Ka'ba with marble and its soffits or spandrels with mosaics.

The Abbasids

When the Abbasids took control of the Islamic Empire, during the reign of al-Mansur (136–158 AH / 754-775 AD), they proclaimed the unique holiness of the Ka'ba in Mecca. 46 In 136 and 140 AH the Abbasids began a major program of construction in Mecca, ordered by the caliph. 47

The next caliph, al-Mahdi (who reigned 158-168 AH / 775-785 AD), went on a pilgrim- age in 159-160 AH and immediately undertook another program of repairs and modifications to the Ka'ba. 48 Al-Azraqi described this project in detail, especially the main gates, vaulted arcades, and open spaces. 49

Now there was one Ka'ba in the Muslim world, and according to the Abbasids, one direc- tion for prayer: Mecca in the Hijaz.

Conclusion

The archeological evidence uncovered by Gibson indicates that Petra was the original holy city of Islam, and that it contained the original Ka'ba. Due to political strife, the Black Stone was moved from the Ka'ba in Petra to Mecca in Saudi Arabia. Several other qiblas developed as a consequence of this confusion until the earthquake of 130 AH destroyed the city of Petra. After the loss of the original Holy City, Mecca quickly emerged as the centre of Islam and would become the one surviving qibla of the Muslim world. All this has been born out of the emerging qibla data Gibson gathered from mosques across the Muslim world—and is supported by the archaeological record in Petra, and scattered references to the Ka'ba in manuscripts.

Alternative theories to the one presented here need to acknowledge the qibla data. Whether one is pleased with the fact that early mosques faced Petra or not, any explanation of what happened during the opening centuries of Islam must take this data into consideration. The archaeological suitability of Petra as the original Holy City of Islam also cannot be disre- garded on the basis that it is simply outside of the consensus. If the presented arguments are fallacious, they can be disproven. If the data is sound, it deserves to be explained.

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CHAPTER 3

HISTORICAL EVENTS
SOLOMONIC TEMPLES
THE ELEPPHANTINE PAPYRUS FIND
(by Eduard Meyer)

HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + ha'mon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of E lat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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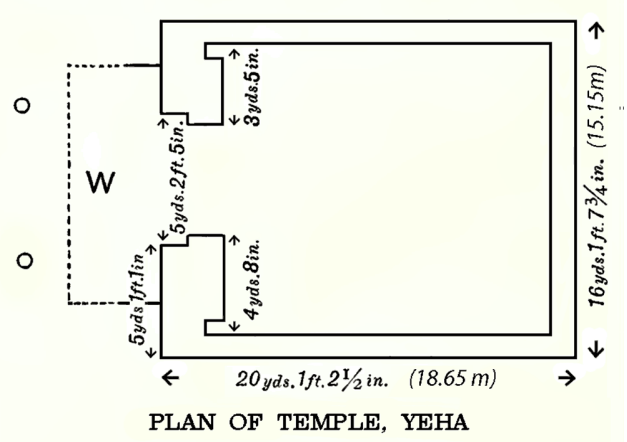
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

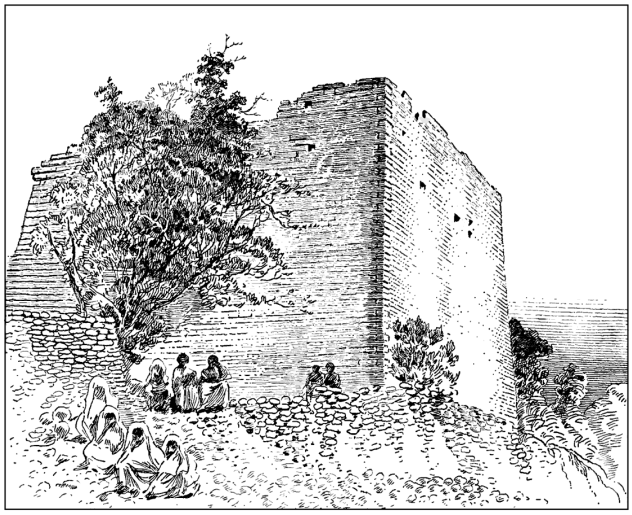
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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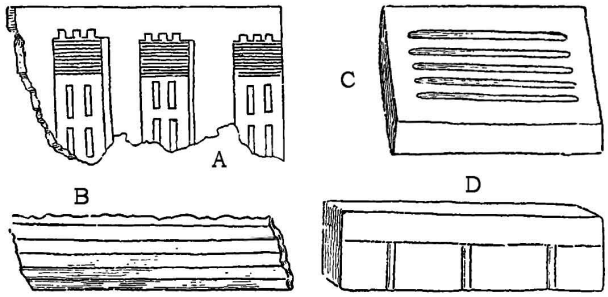
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix, p. 0000.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Ga'ewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo page 0000).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'ali in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

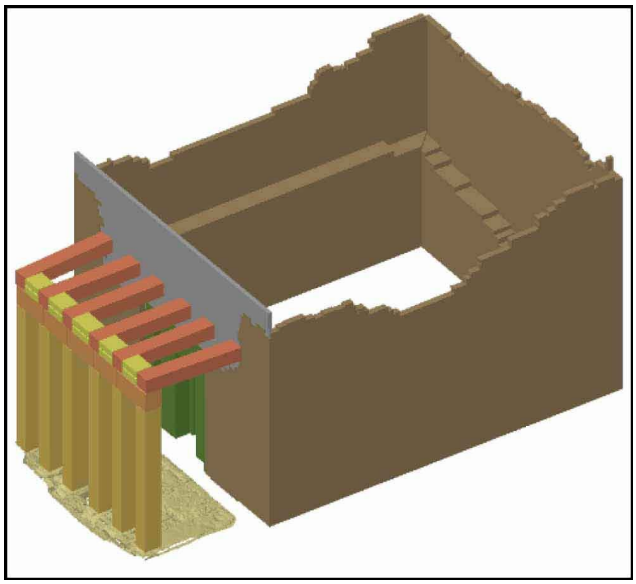
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

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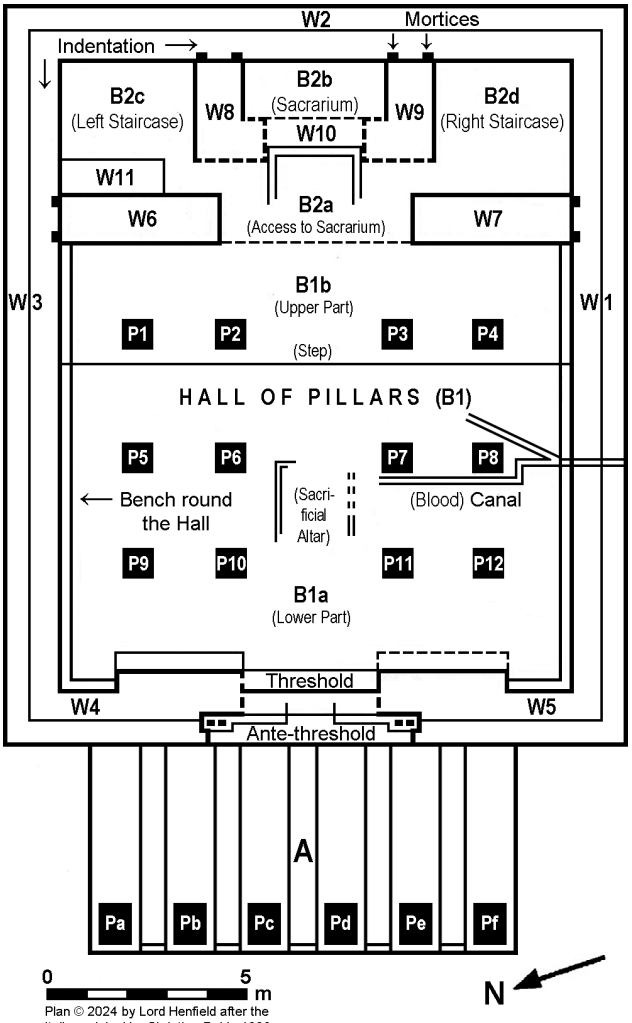
East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also

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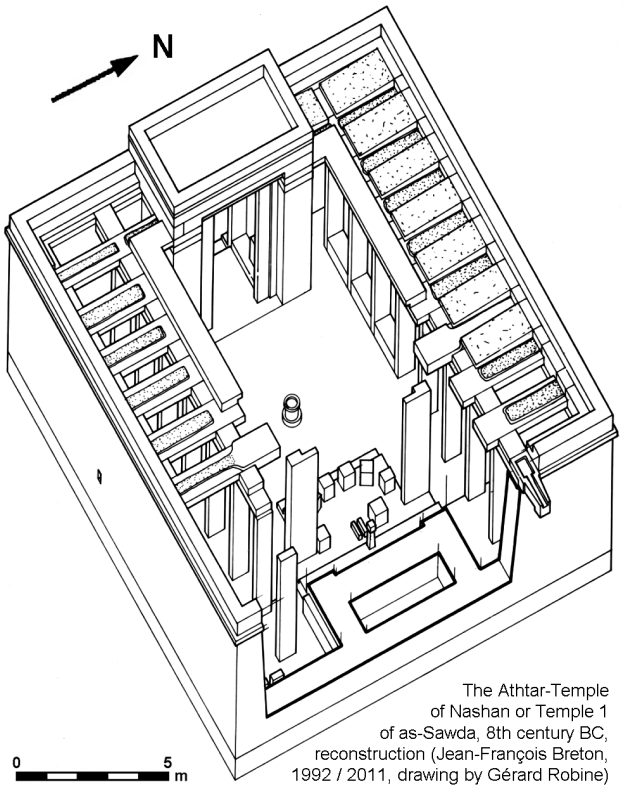
known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našan) in as-Sawda. The "as-SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyada' Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banat Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of

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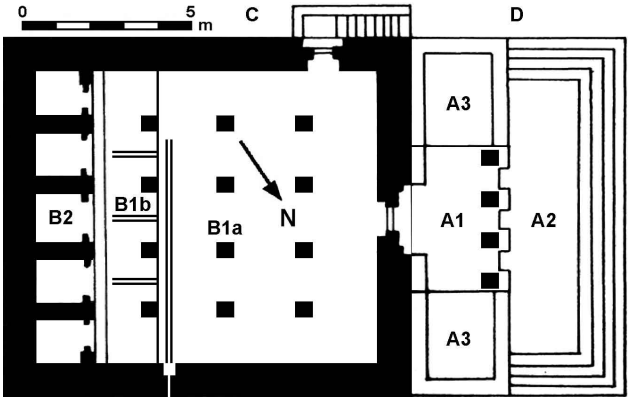
Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word "temple Barran." The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use "massive heavy masonry" (fr. grand appareil) and "ashlar masonry" (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaelogical term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on

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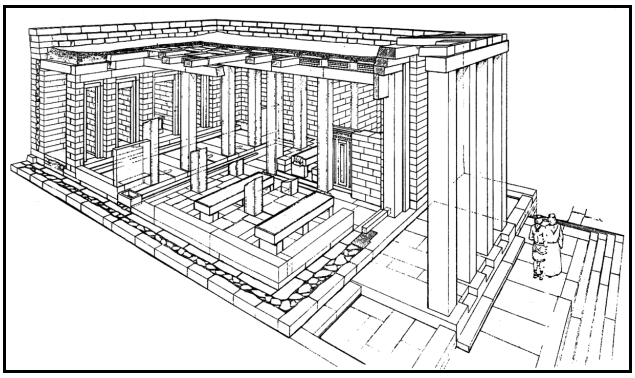
beams more large, 0.45 m thick and up to 4.40 m long, parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

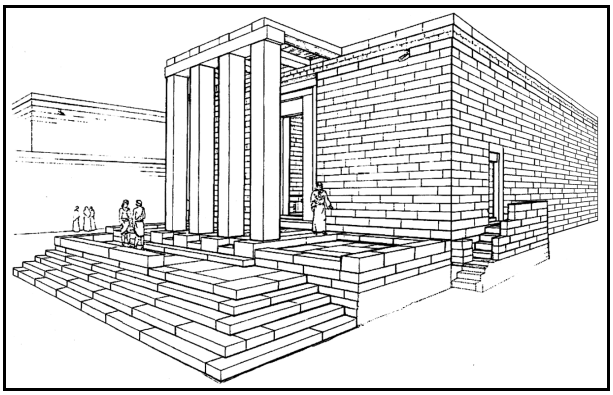
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

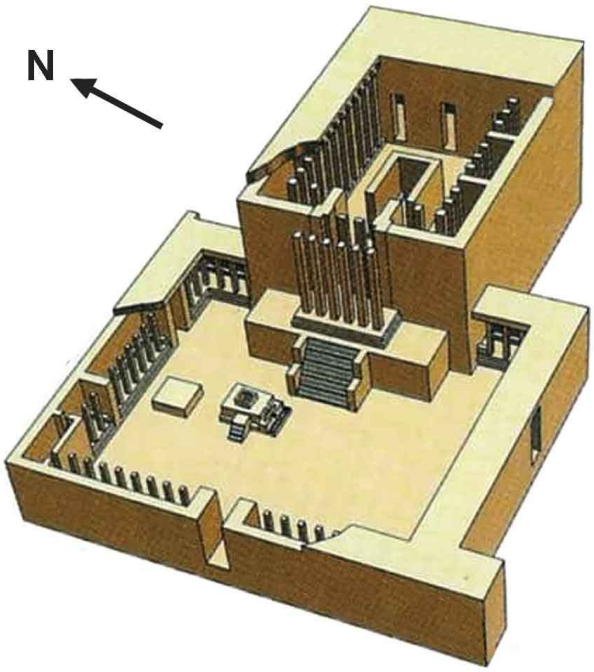
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 0000) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named "Rabb Shams Yazd" donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.0000). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.0000.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 0000.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.0000.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
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Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
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Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.0000.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.0000.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgan), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

> *" . . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait* (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed*

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the king of Yeb, who was in the fortress; and a wall was built in the breach of the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine].

May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people*

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who had wished evil upon that temple were slain, and we saw it with delight.

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

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"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus:

If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are . . . . , and our Lord gives information . . . ., then we will go to the house of our Lord . . . . Deliver 1,000 species* (bushels) *of barley".*

This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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EPILOGUE

Romans and Persians were fighting wars against one another for centuries. When Mohammed's Islamic troops and those of his successors med the Romans and Persians on the battlefields in the first half of the 7th century, there was also a third war party envolved: the Saducee Jews from Arabia. These Jews were the offspring of the fundamentalstic Saducees (Zadokites; from zadik, the righteous one) who were fighting in the 1st Jewish War against the Romans from 66 to 73 AD. The Roman historian Titus Flavius Josephus recorded the events. (See: The Grand Bible, page 2476ff.).

The Saducees (the Zaddiks, the Righteous Ones, sons of light, also known as Zealots or Messiansts.) and their Jihadi troops, the Sicarii terrorists (dagger men), ruled the Holy Land with an iron fist, while the Romanised Jews who were known as the "party of the Pharisees" supported the Romans; they lived already for more than half a millenium in all Greek and Roman areas on the northern shore of the Mediterranean, and they had nothing to do with all these wars.

The Saducees were a xenophobic and warlike people [See: The War Scroll, Grand Bible, page 625ff.] and they made war on everyone who conquered the Holy Land: Greeks, Persians and Romans. They engulfed the Romans in at least 10 wars, and they all resultes in large streams of refugees heading towards Arabia: 1st (66–73 AD), 2nd (115–117 AD), 3rd (132–136 AD), 4th (351-352 AD), 5th (484 AD), 6th (495 AD), 7th (529-531 AD), 8th (556 AD), 9th (572 AD), 10th (602–630 AD.); These wars were preceded by a couple of conflicts and they ended with the Jewish War against Mohammed (622-632 AD.) (See: The Grand Bible for details, pp. 120).

The First Roman-Jewish War ended with the destruction of the Tempel of Jerusalem and the Siege of Masada; according to Titus Flavius Josephus, it cost 1.1 million lives and was for the Romans a kind of World War. Thousands of Saducees and Sicarii were crucified after the war and tens of thousands fled into the Arabian Desert were they began a new live. Six hundred years later, their descendants were still alive. They ruled over some Arabian towns and cities. Mohammed most likely came out of their midst. How otherwise could the striking similarities between Saducees and Muslims be explained? - semitic language, with the exception of Mohammed, all the 25 prophets in the Koran are Jewish (Abraham, Noah, Mose, Jesus, John the Baptiser, etc.), the angel Gabriel, circumcision, halal food (kosher food), the kippa, the veil, sharia (ca. 90% of the halakah), Jerusalem the 1st prayer direction [Qibla; Hebrew: Misrah], the sanctuary of the Great Mosque in Mecca, the Kaaba, is similar to the sanctuary of the Tempel of Jerusalem, a cube, similar size (20 cubits = c.10m long, wide, high; 1 Kings 20), pilgrimage, circumambulation in which the believers had to surround the Kaaba for seven times in an anti-clockwise direction, etc. etc. The list ist much longer.

By looking into the matter, it becomes clear that Islam just a distorted form of Saducee Zealotry of ancient Judaism is. The Romans could already hear the scream of Jihad:

> *(15.) All those who are ready for battle shall march out and shall pitch their camp before the King of the Kittim (the Roman Emperor) and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God. . . . .*
>
> *(18.) The Kittim (Romans) shall be crushed without remnant, and no man shall be saved from among them. . . . .*
>
> *(19.) Rise up, O Hero! Lead off Thy captives, O Glorious One! Gather up Thy spoils, O Author of mighty deeds! Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain! Smite the nations, Thine adversaries, and devour flesh with Thy sword!* —(The War Scroll, The Dead Sea Scrolls from Qumran, the Grand Bible, p. 625-628.)

That Prophet Mohammed and the Jews fell out had most likely legal reasons. The highest authority in Judaism were the laws in the Torah and the Sanhedrin Court of Law with its 23 judges who had to implement those Thora-laws. They had to decide each capital case in complete agreement. Mohammed reduced the court of law to only one judge. This made Islamic penalties much harsher and more frequent although the Jewish Halakka Laws and the Islamic Sharia Laws themselves are almost identical. The judge simply had no other chance but follow the laws laid down by Mohammed in the Koran, the Sira, Hadith.

The Arch of Titus, a first-century monument built to celebrate the destruction of Jerusalem, depicts the Romans marching back to Rome, with their hands are full of treasure and the famous seven-branched Menorah after having destroyed the Second Temple. Since it was destroyed for the second time in 70 AD, Jews have not been able to worship at the Temple. But elements of the Temple ritual are brought into Jewish practice, including in the architecture of the synagogue. The ark of the synagogue, which houses the Torah scrolls, mirrors both the Ark of the Covenant that held the original Ten Commandments and also the Holy of Holies, the chamber where it was stored — which was also screened by a curtain. The ner tamid, or eternal light, that hangs above the ark recalls the fire of the altar.

For thousands of years, Jews have mourned the destruction of the Temple and prayed for its reconstruction. Judaism has flourished for thousands of years without a Temple. So we thought. Due to the discovery of all those in this book here presented cube-temples, and the knowledge we have about history today, it seems to be apprpriate to put the conundrum into a question: Almost all Islamic traditions are Jewish—Why not also their Kaaba?

L.H.

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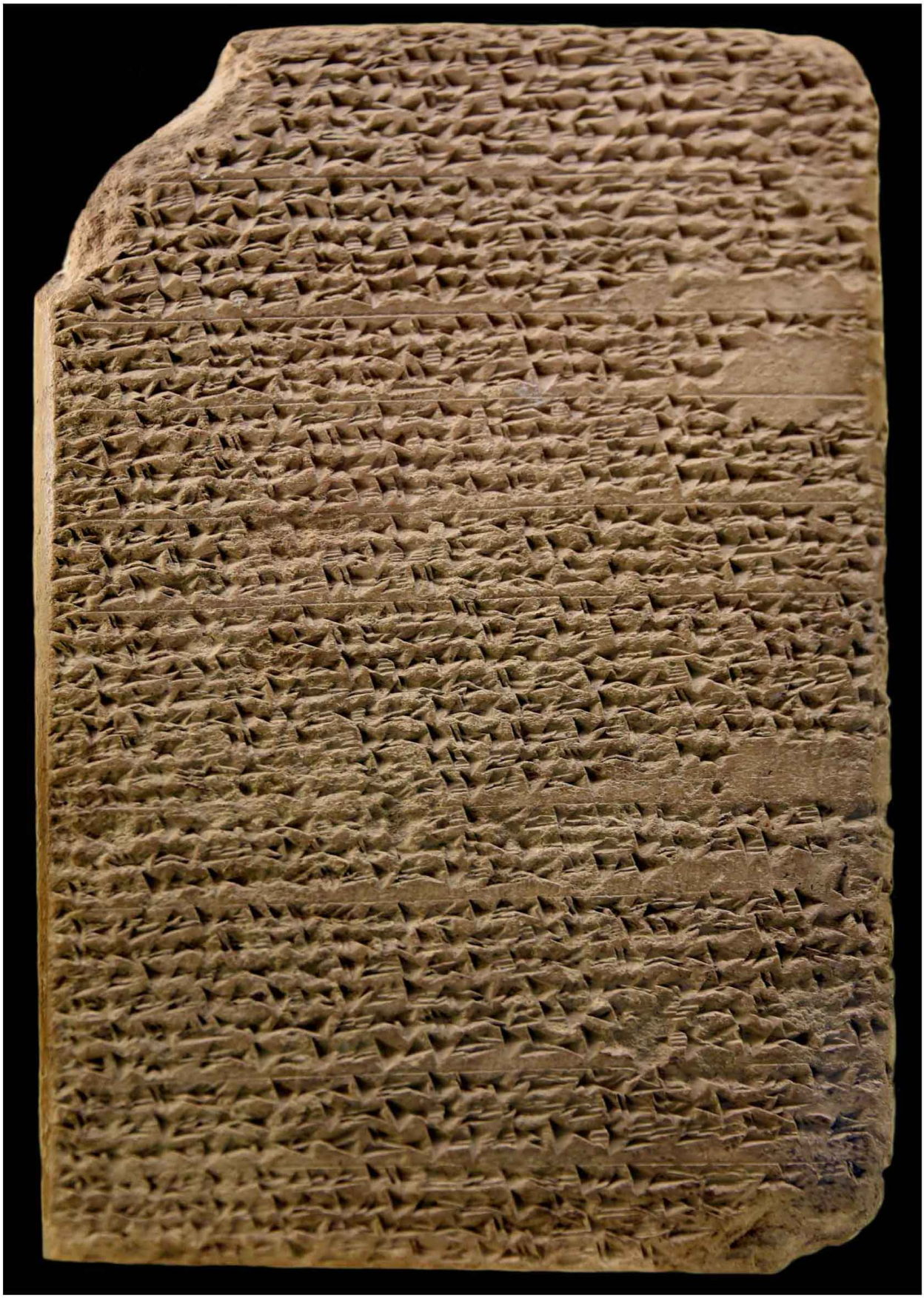
APPENDICES

PHOTOS, MAPS, CHARTS
AH-AD CONVERSION LIST
GLOSSARY



Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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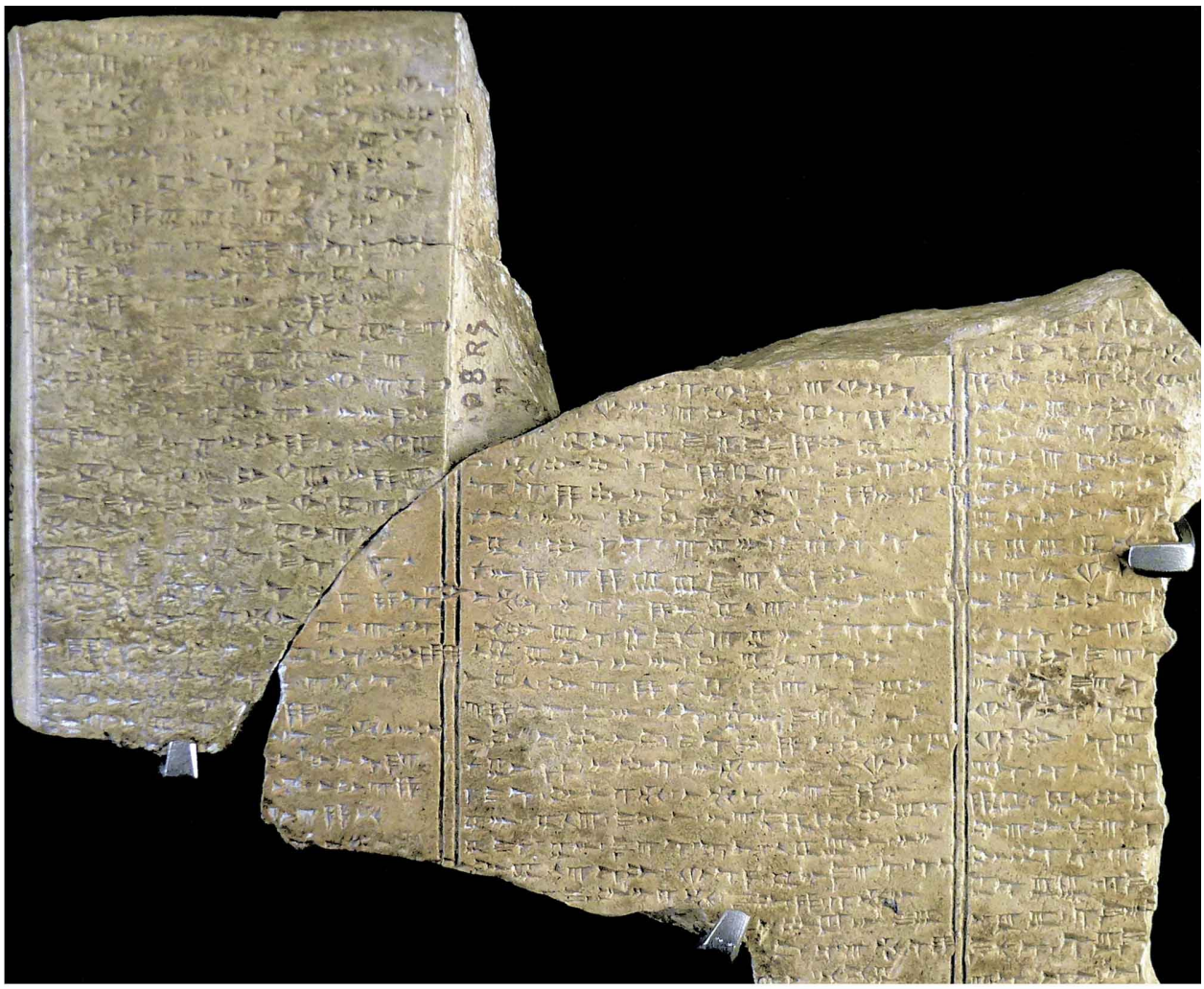
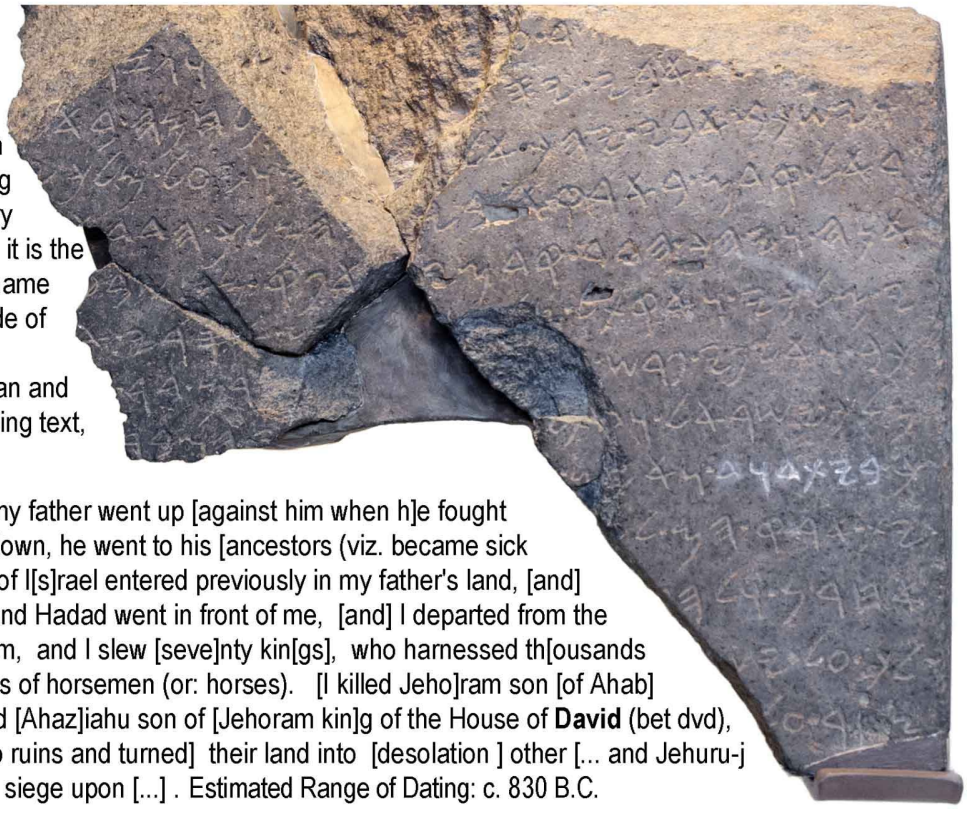


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;



This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.

[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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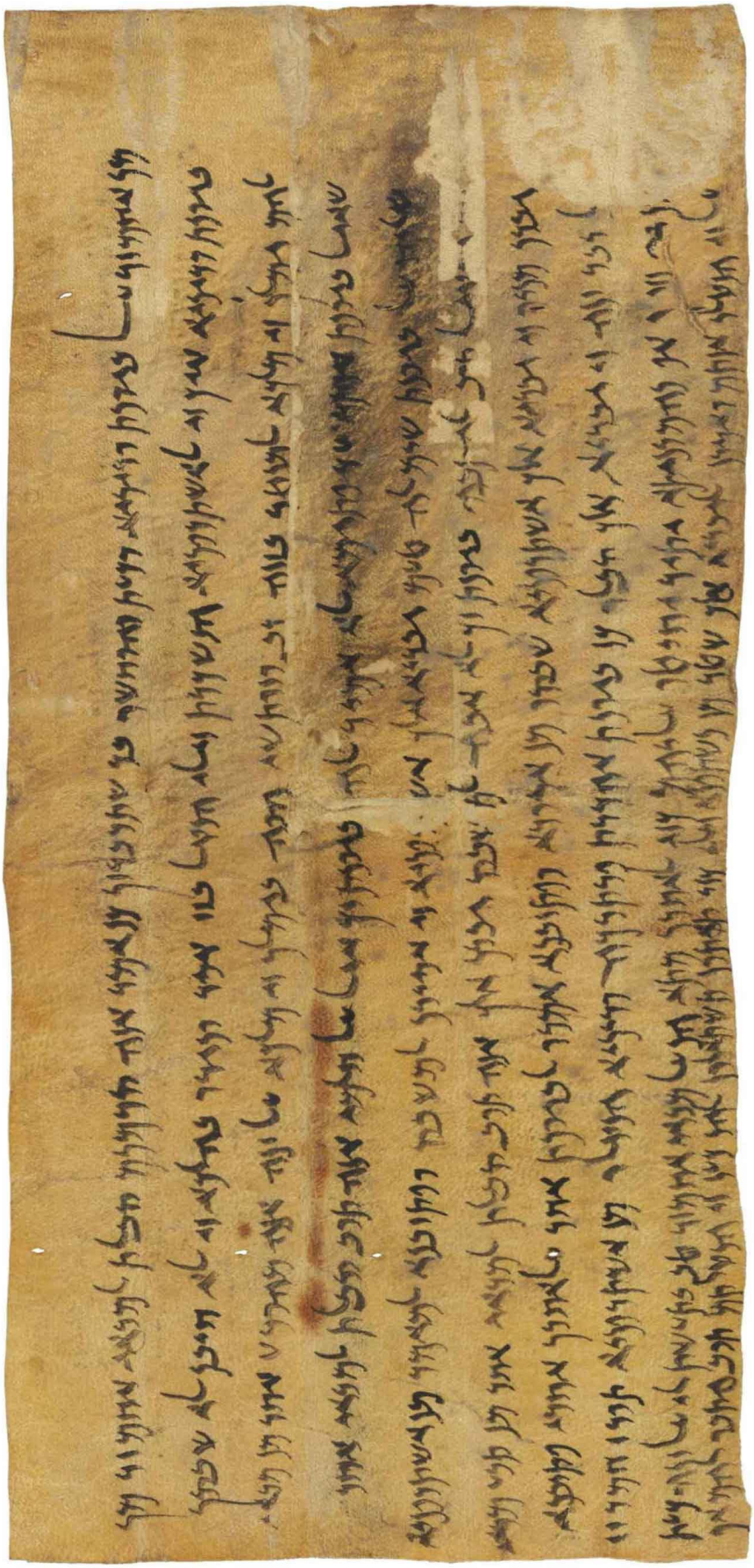

In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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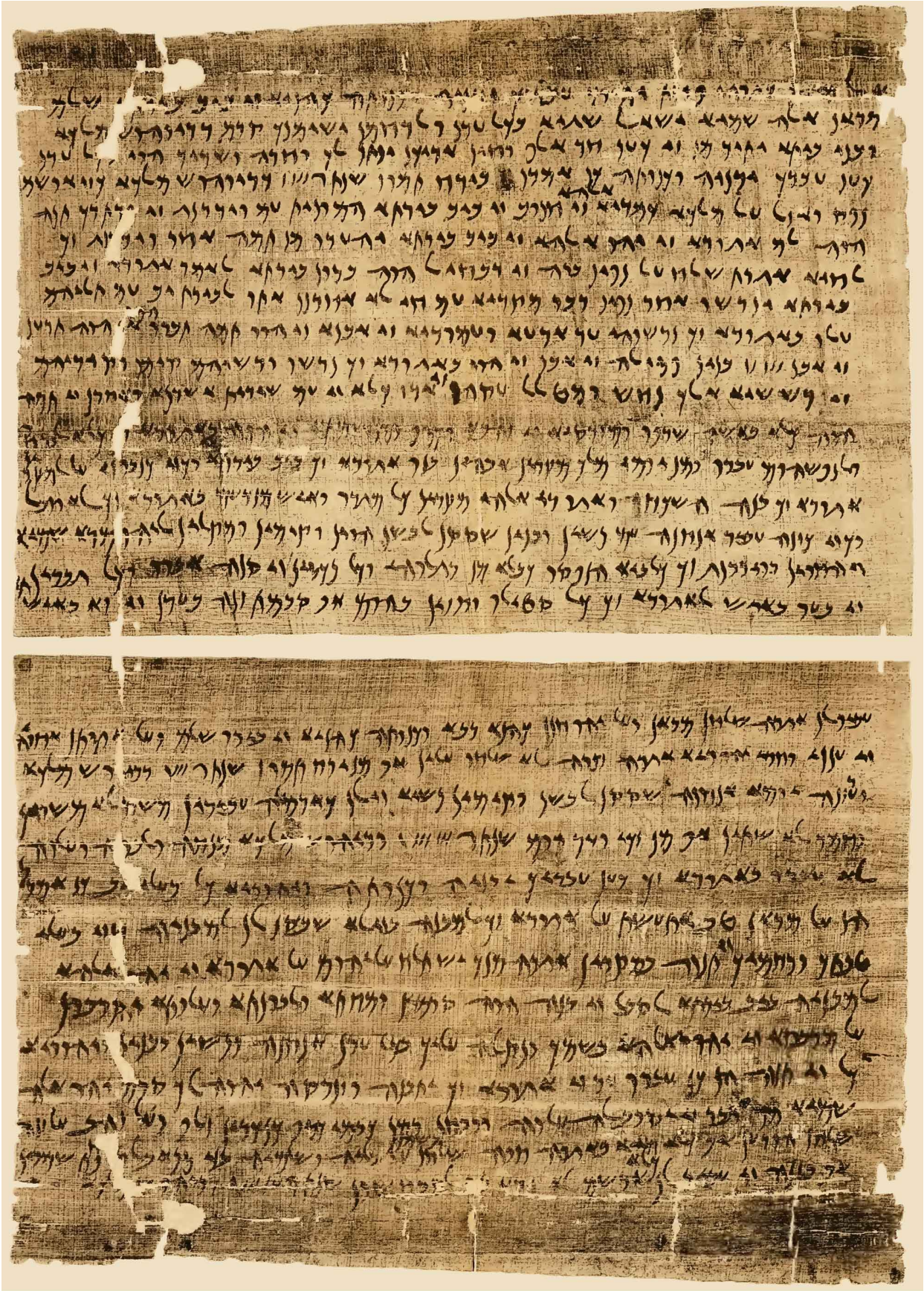

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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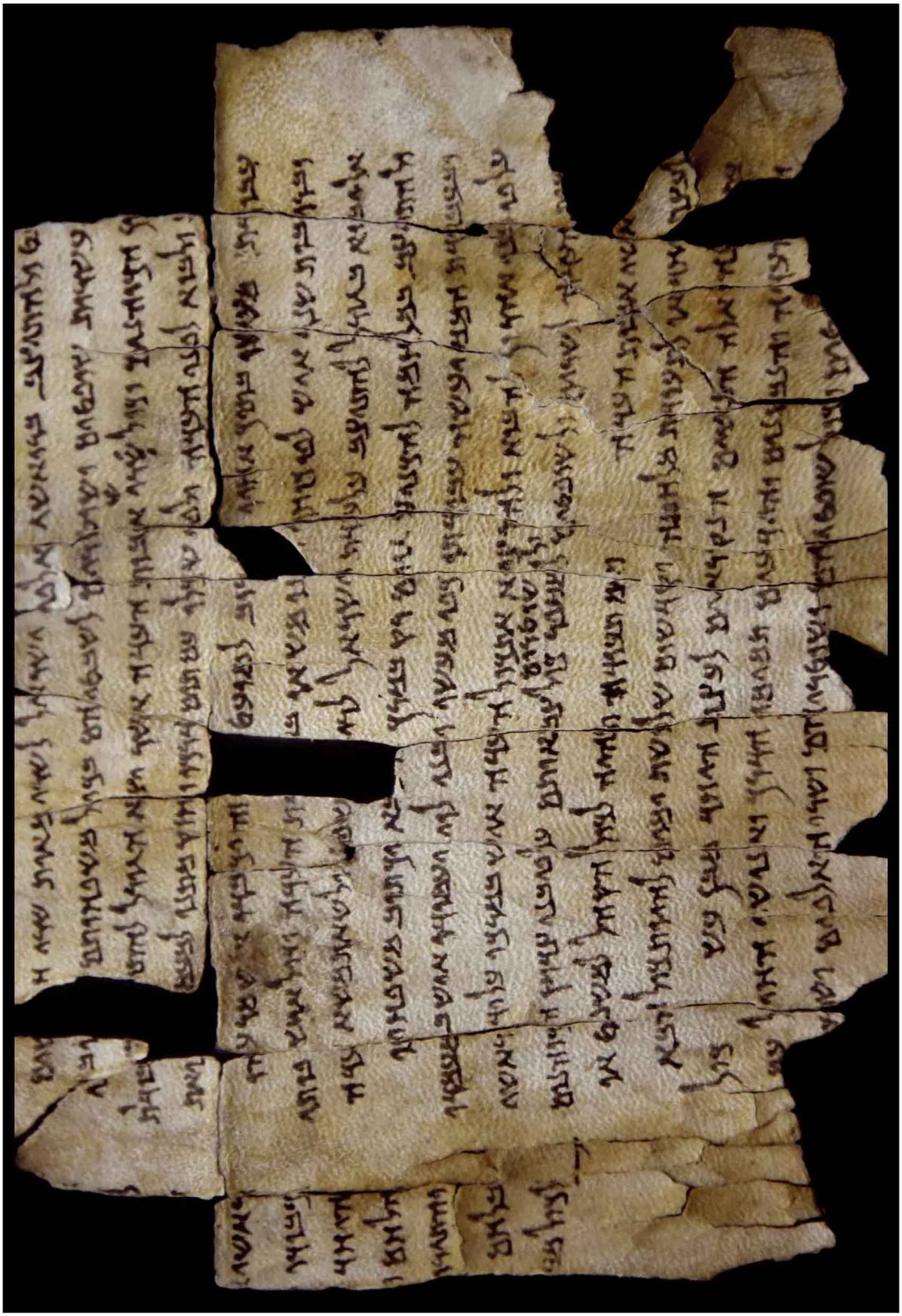

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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The "Birmingham Koran Manuscript". The parchment was radiocarbon dated to between 568 and 645 A.D. and it is the oldest known Koran text in existence. It may have been written in Mohammed's lifetime or shortly after. The relentless expansion of Islam and its violence during the last 1400 years cause tremenduous controversies. Islam is based on the Koran, the Sira, and the Hadith; due to this, Mohammed is the ultimate source. The Koran is by Muslims praised 'the perfect book', Mohammed is considered the perfect model of a man; as such, he fought 95 battles and executed lots of opponents.

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The Kaaba at Masjid al Haram (the Forbidden Gathering Place). The word Masjid is the origin of our word Mosque; by law, this gathering place allows Arab pilgrims to enter without being murdered by other Arabs.

The Kaaba building we can see today is not the original. The Kaaba was so badly damaged in a flood in 1630 that it was likely to collapse; the Ottoman Sultan Murad IV ordered a new building in the same year.

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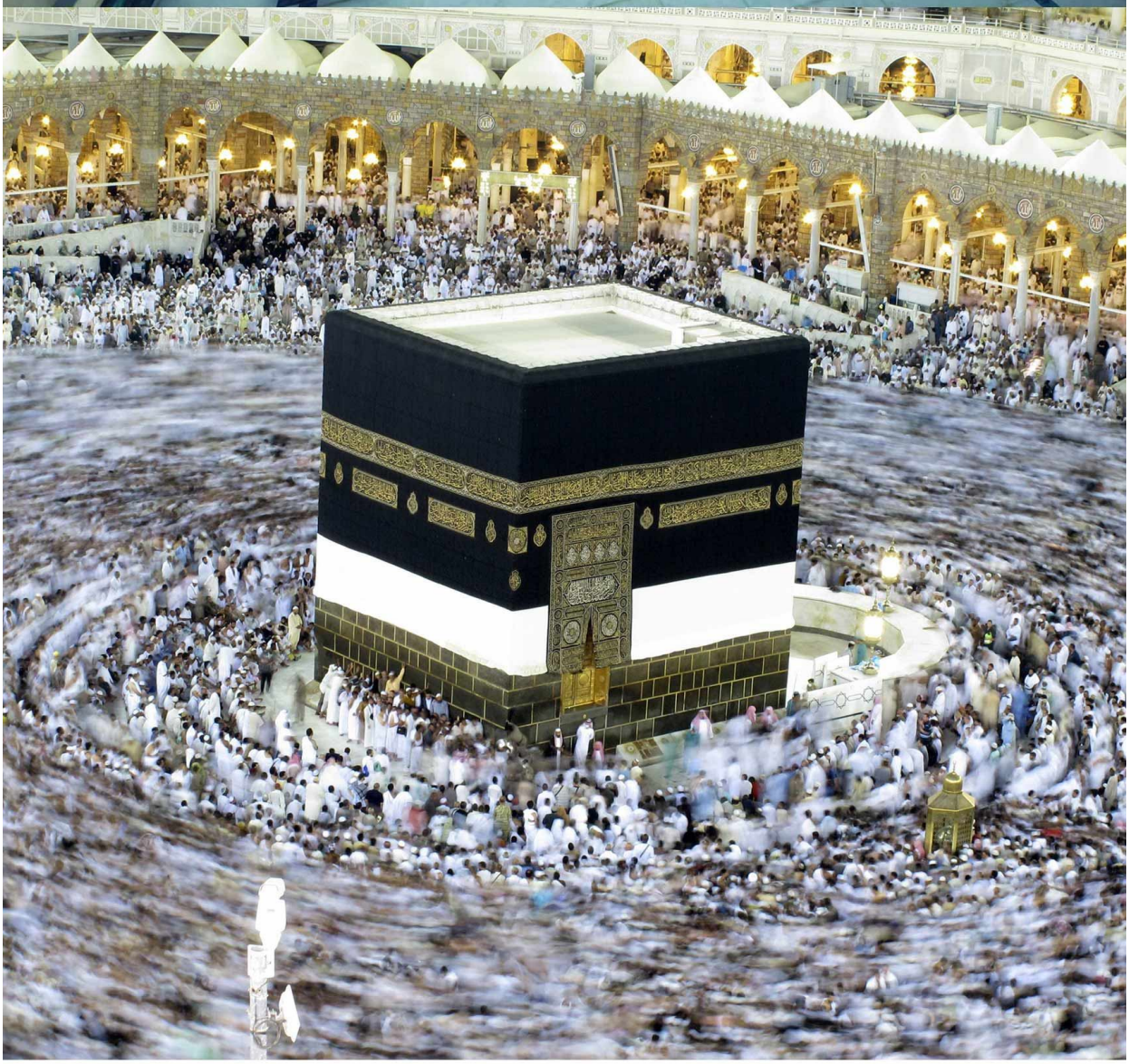

Above: The interior of the Kaaba has 3 wooden colums, a staircase and some lamps hanging from a rail.
Below: The Islamic crowd is circumambulating the Kaaba for seven times in an anti-clockwise direction.

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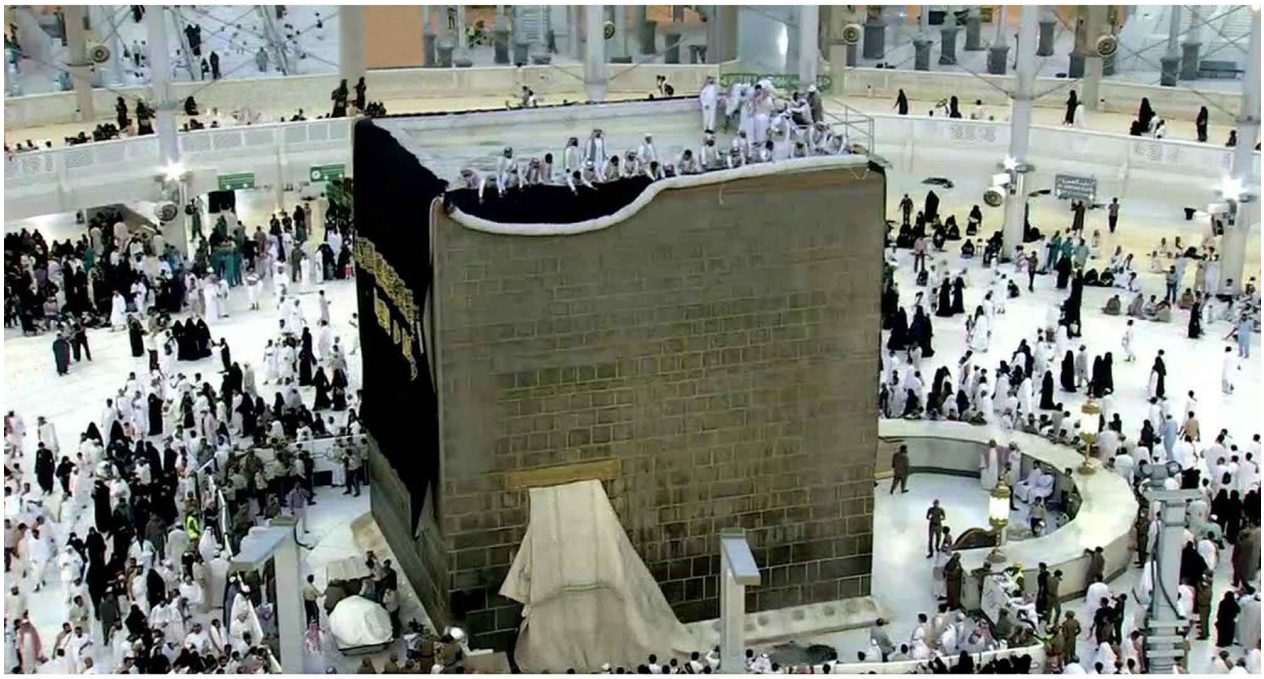
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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The Zendan-e Soleyman (Prison of Solomon), the Tomb of Kambujiya II (Cambyses II) in Pasargad(ae) Iran. The ashlar structure is the model for the sister building at Naqsh-e Rustam near Persepolis.

The "Temple of Dhu Shara (Dushares)" in Petra measures 31.50m (W-E) x 32.60m (S-N) x circa 15m height. The fenced platform in front of it is the ruin of the first Kaaba; it measures 11.9m x 16.5m.

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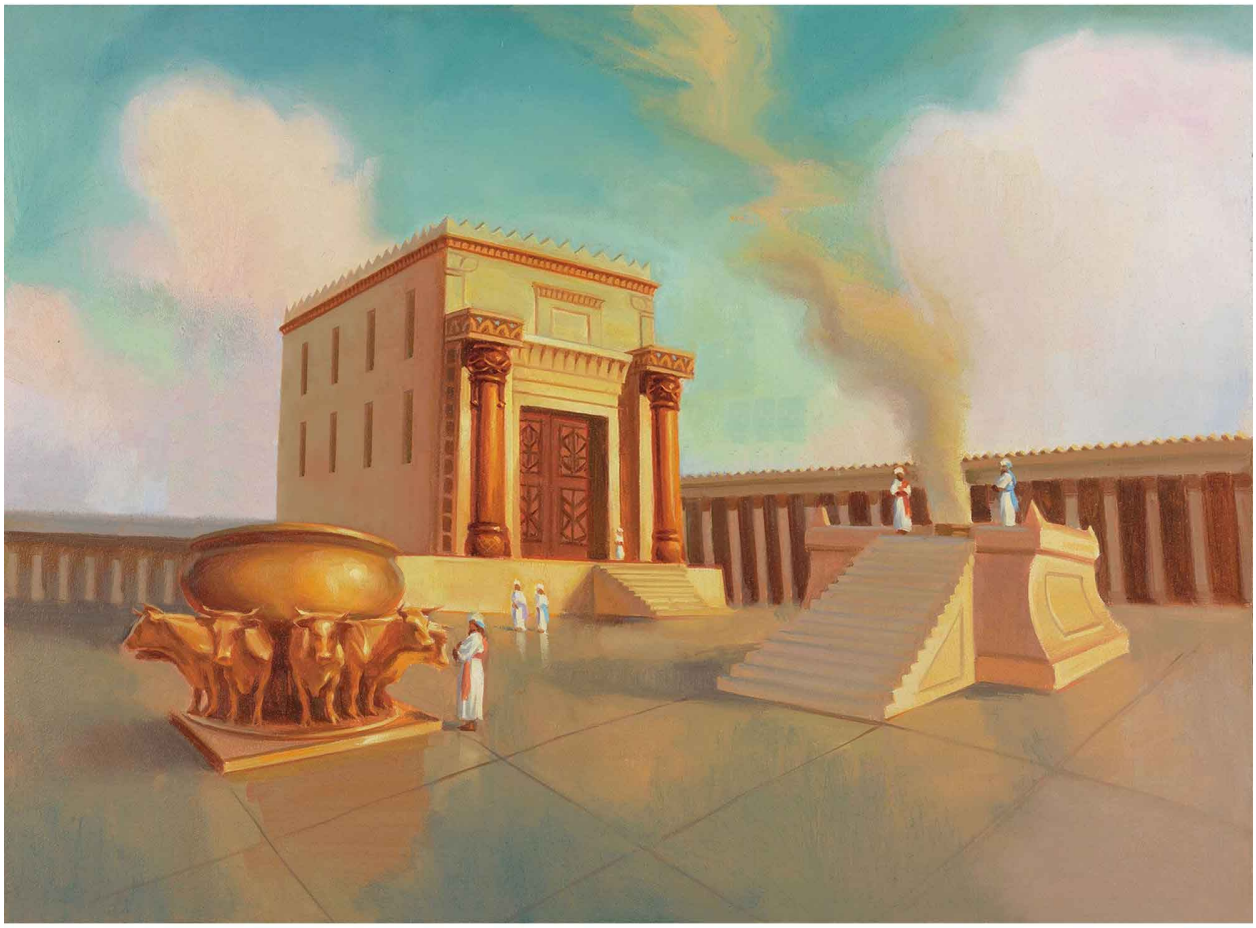
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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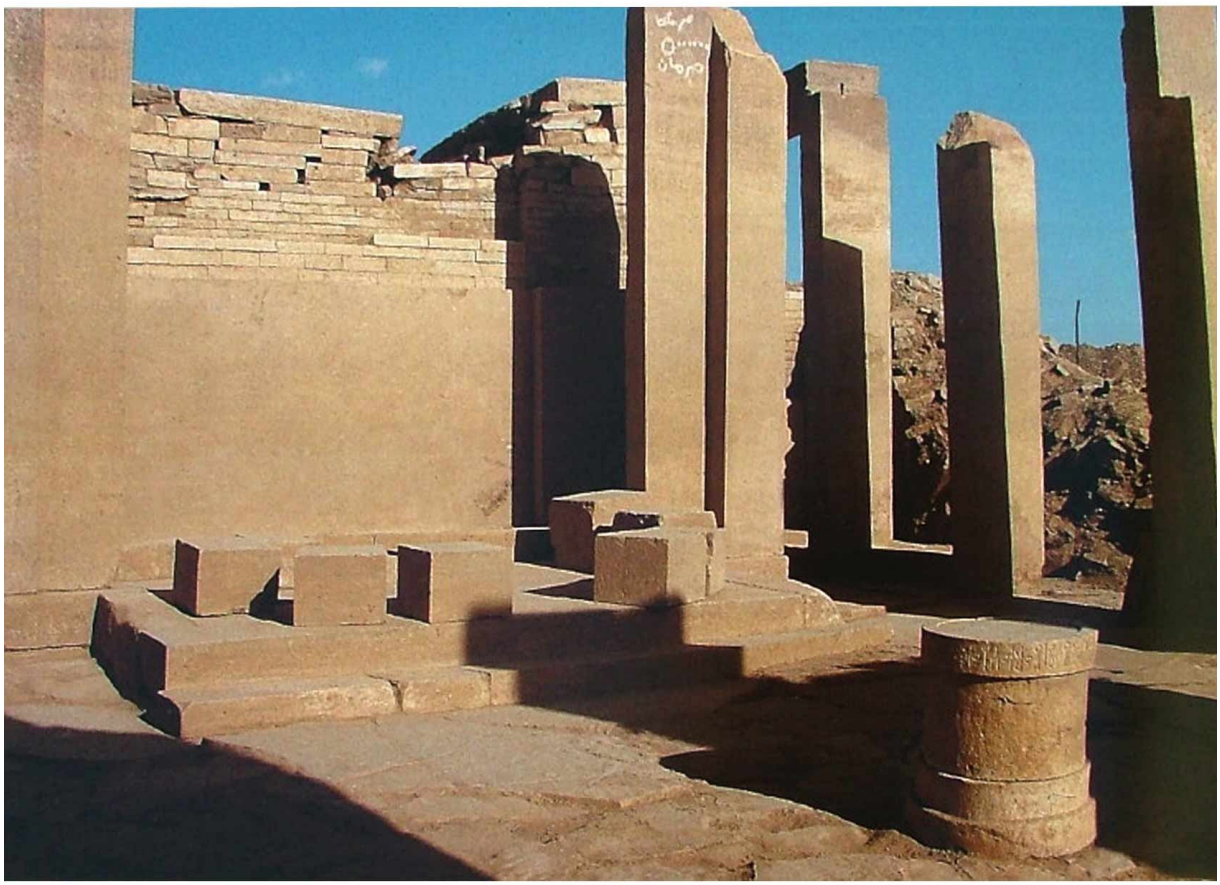
The Athtar-Temple of Nashan, also known as Temple 1 in As-Sawda, Yemen, was dedicated to the god Athtar. Ancient Nashan was known as Nestum by Pliny the Elder (Natural History, VI, 43, 160).



The Temple of as-Sawda is located 110 km north-west of Ma'rib. Archaeologists found the temple well preserved because it was covered by metres of sand an earth. Size: 18m x 15m; height: circa.6.50m.

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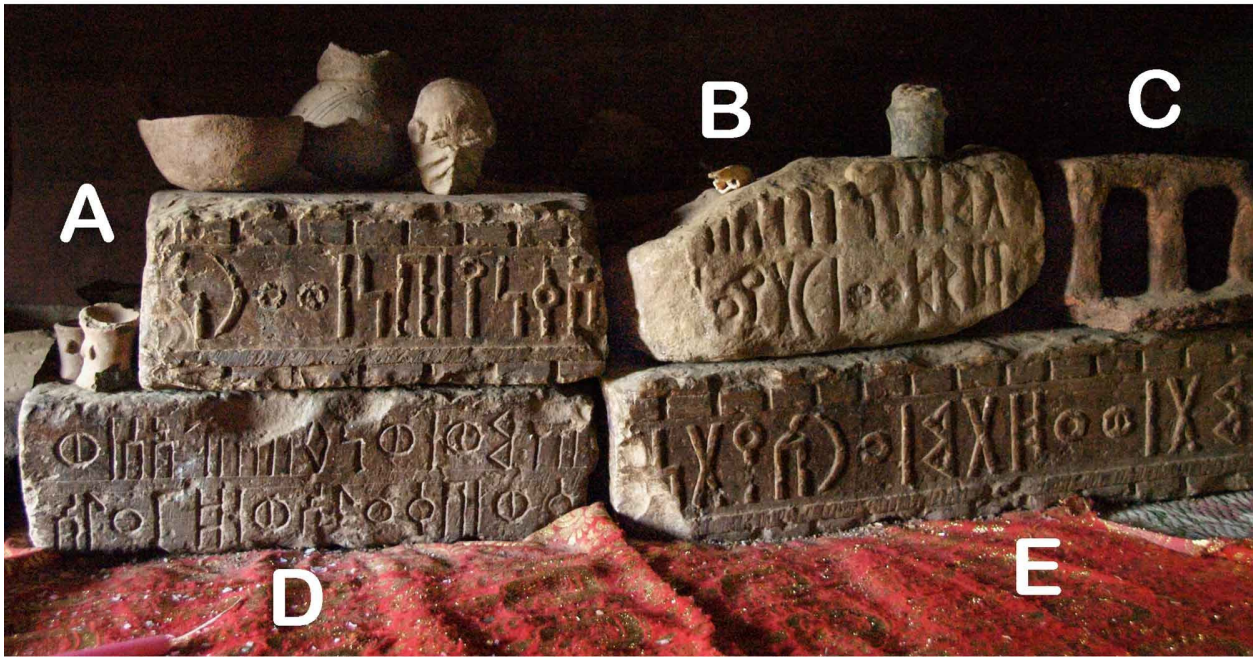
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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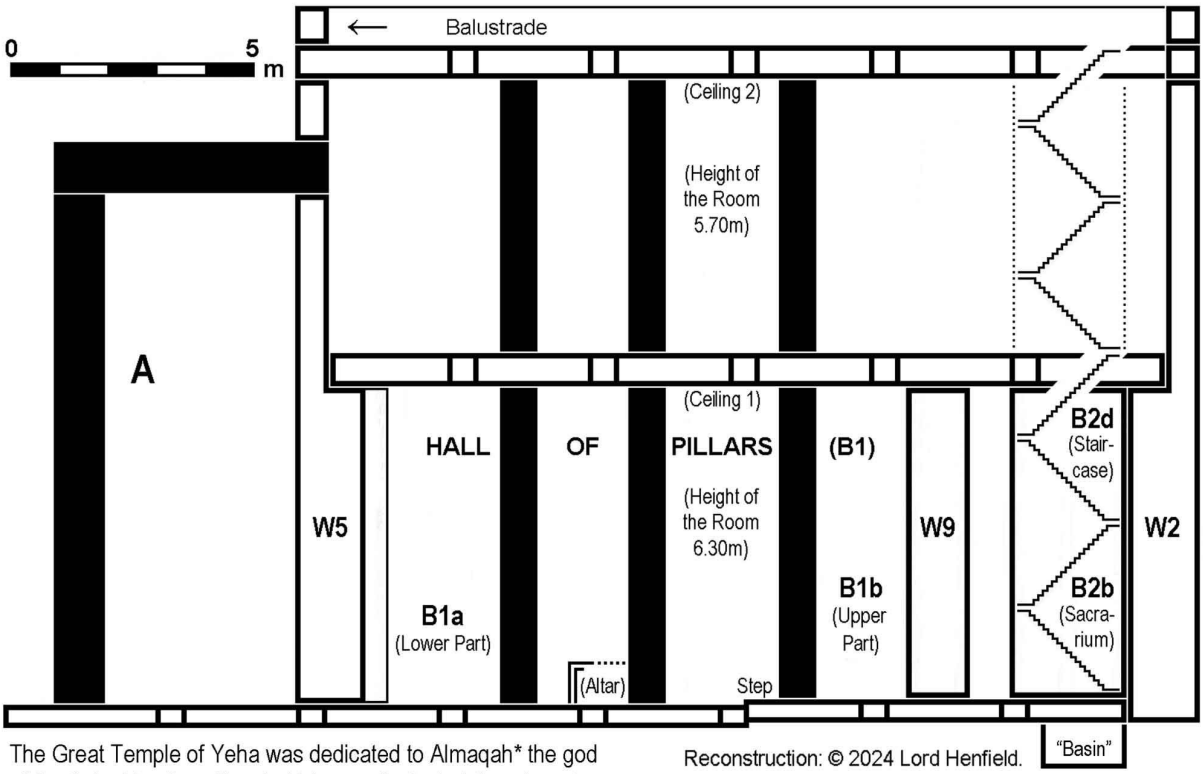

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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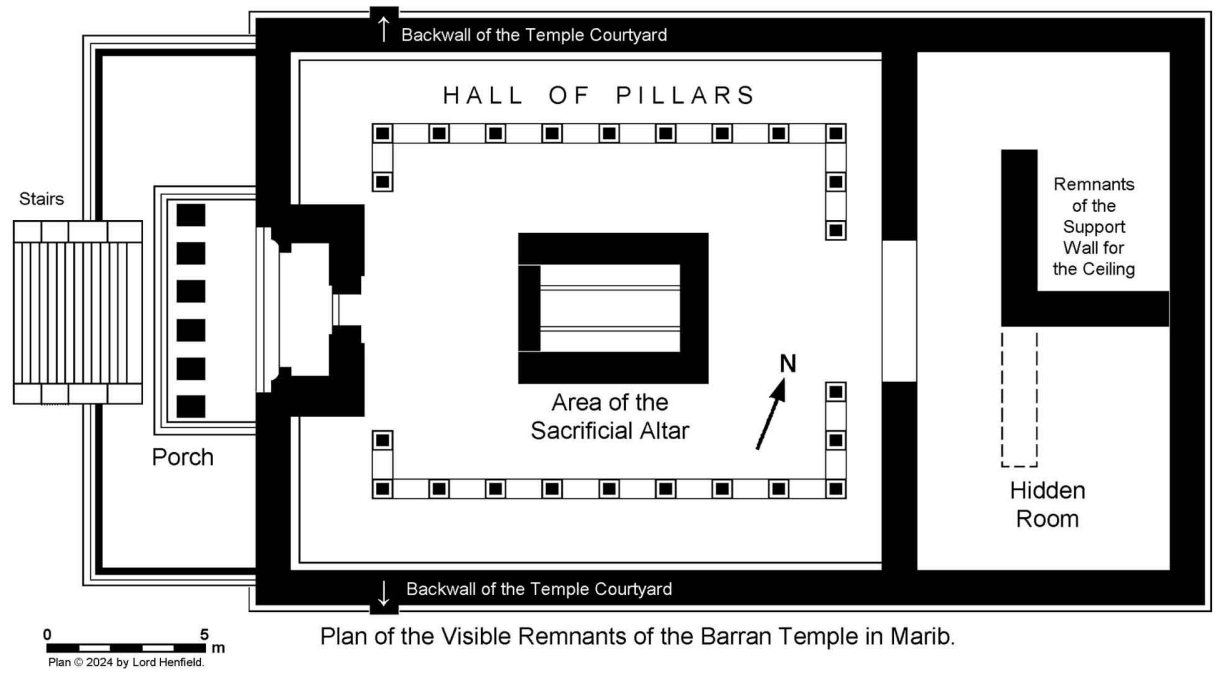
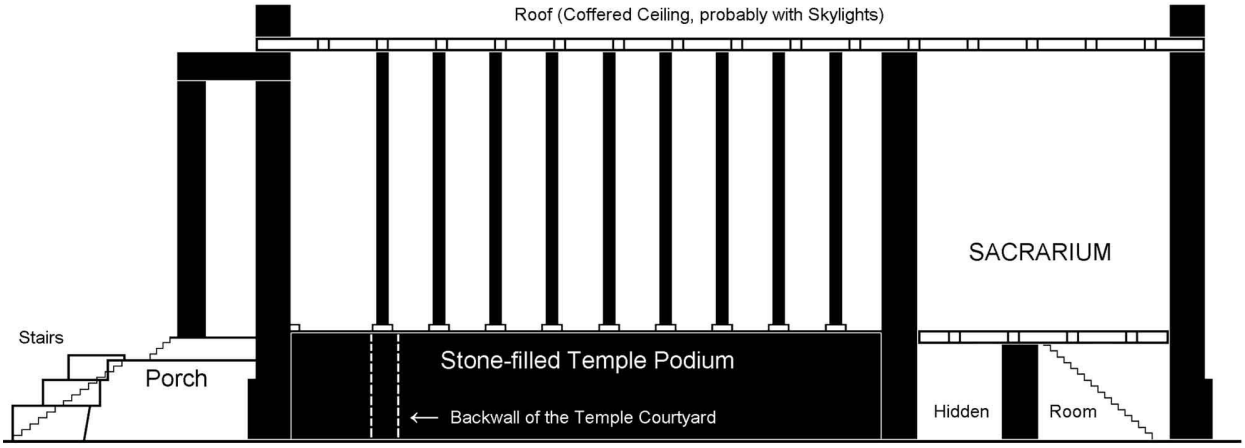
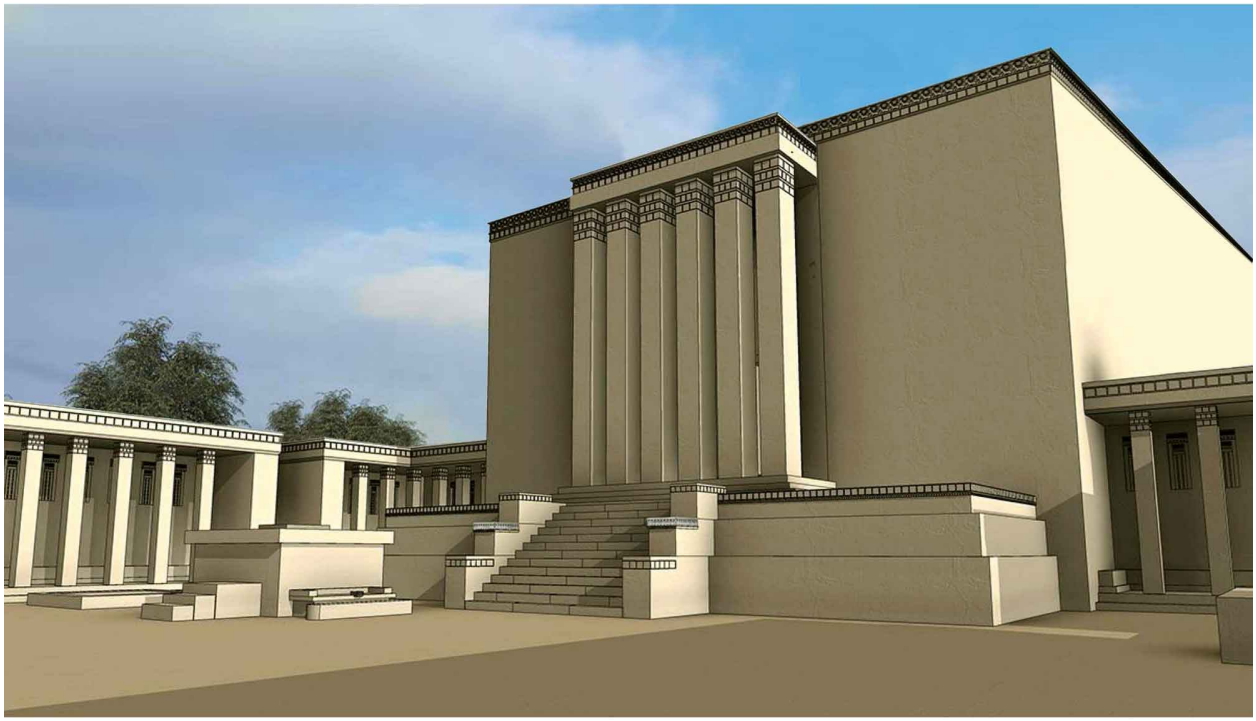


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.



Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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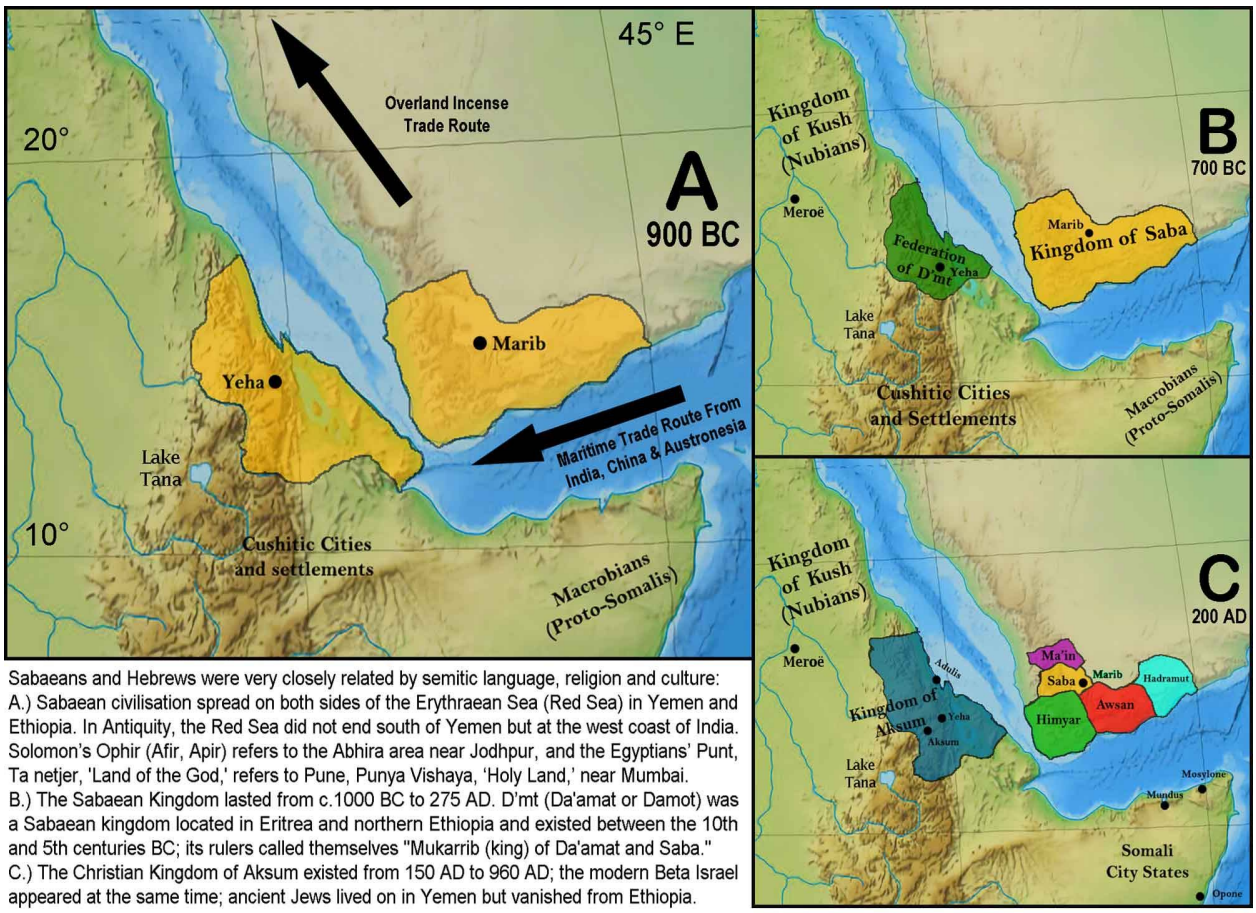
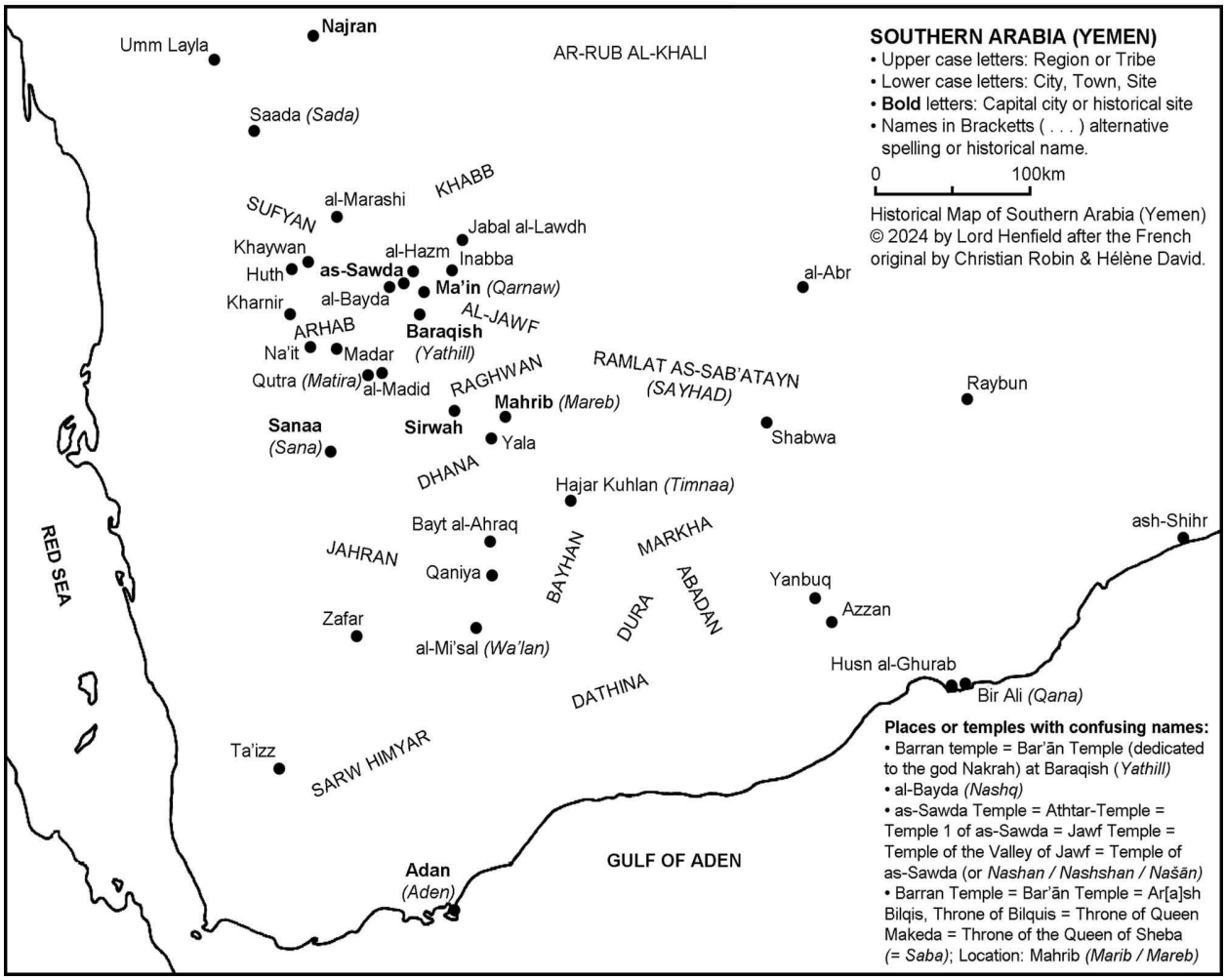


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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Canadian historian Dan Gibson identifies Petra as the "1st Islamic Mecca." Remarkable is the tandem of the Dusares Temple and the Petra Kaaba opposite of its entrance; just like the 2 Temples in Elephantine.

The Kabaye Zartosht, the Cube of Zoroaster, in Naqsh-e Rustam, Mardvasht, near Persepolis, Iran. It is standing right in front of the Persian emperors' tombs. Size: 7.10m by 7.20m; height over 10m.

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Judaism is a creation of the Persian Empire. After the liberation from Babylonian captivity, some Jews decided to stay in Persian service as border soldiers. The Persians build them a garrison with temple.

Opposite the stairs of the temple is a second, larger ruin of a quadrangular temple. Archaeologists found that little temple collapsed and restored it. The Elephantine papyri mention such a temple.

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The Almaqah Temple of Yeha (formerly known as Ava) in Tigray, Ethiopia. Size: 15m wide, 18.60m long, ca. 13m (of the formerly 14m) height preserved]. The temple was built by King Waran (r. 700-650 BC).

The Sanctuary of Sirwah," ca. 100 km east of Sanaa, Yemen. If there was ever a Kaabe-like building here, it could have been in the northwest corner of the temple area; A platform structure is still there.

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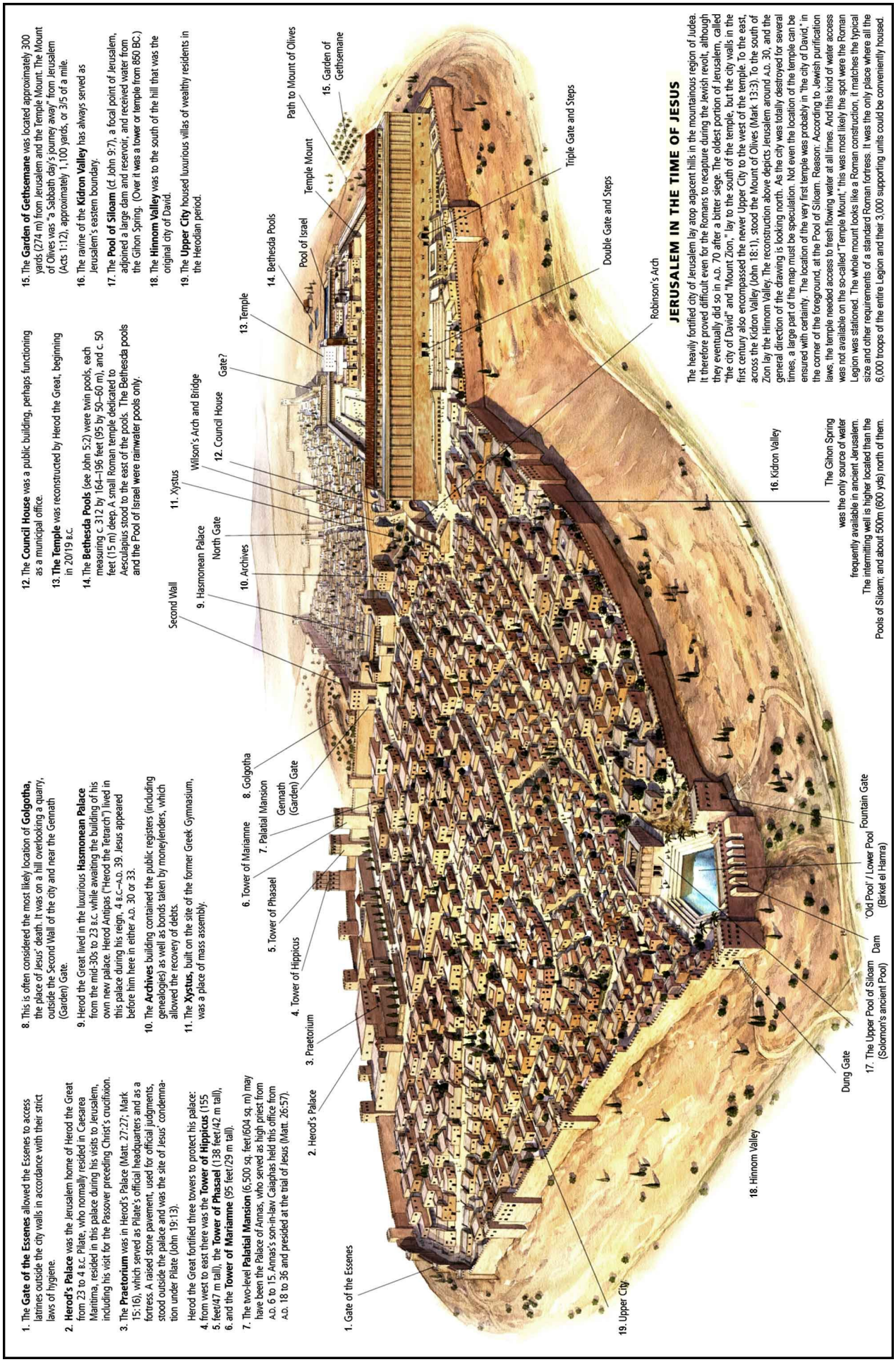

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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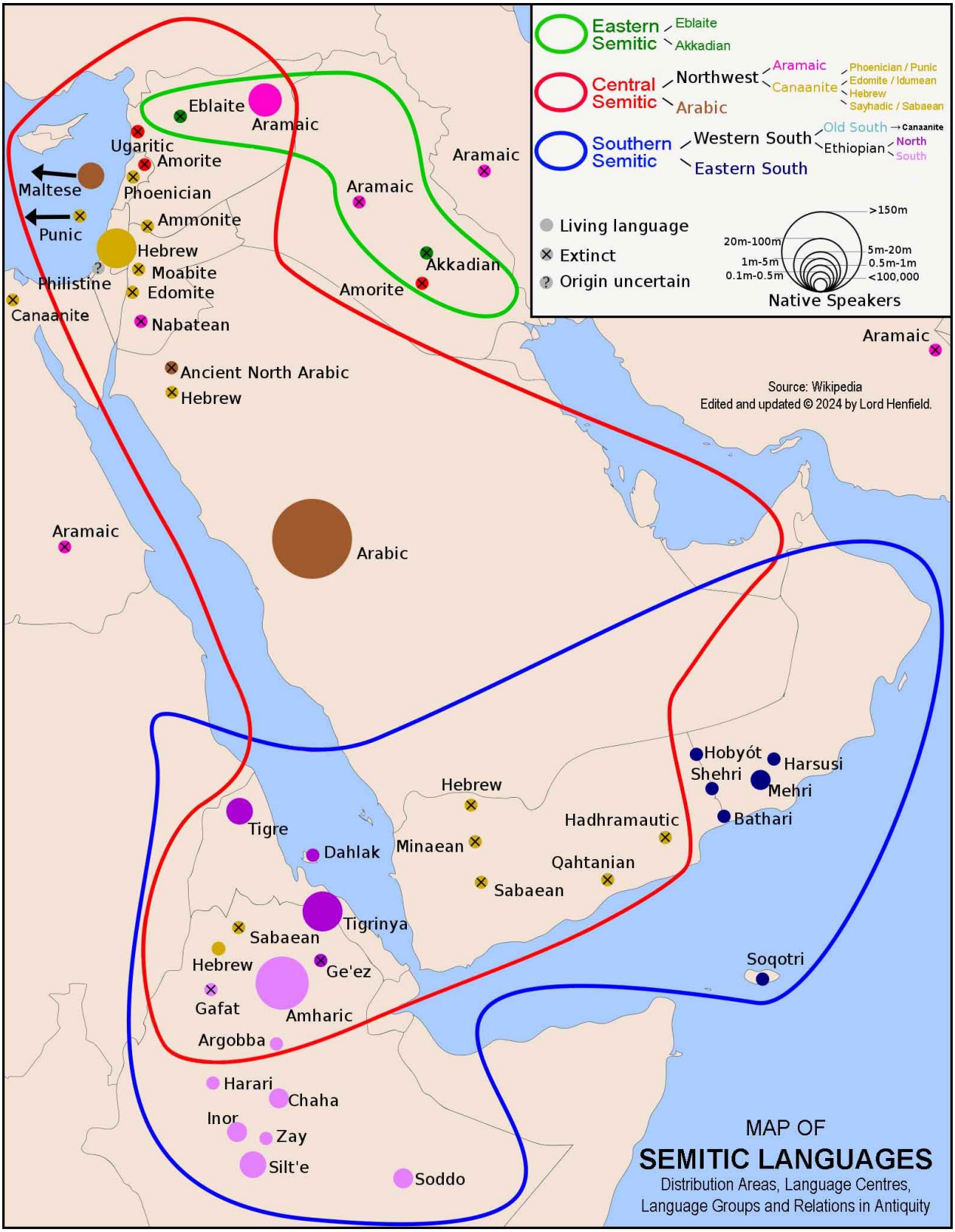

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN											MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**	**21**	**22**	**23**	**24**	**25**
ālep	ʾ, ʔ, a	𐎀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀	𐤀
bēt	b, v	𐎁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁	𐤁
gīmel	g, ɜ, ɟ, ɣ	𐎂	𐤂	𐤂			𐤂	𐤂	𐤂		𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂	𐤂
dālet	d, ð	𐎃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃	𐤃
hē	h, e	𐎄		𐤄			𐤄	𐤄	𐤄		𐤄	𐤄	𐤄	𐤄	𐤄	𐤄	𐤄	𐤄		𐤄	𐤄	𐤄	𐤄	𐤄	𐤄
wāw	w, v, y, u	𐎅		𐤅	𐤅		𐤅	𐤅	𐤅	𐤅	𐤅	𐤅		𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅	𐤅
zayin	z, ʒ	𐎆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆		𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆	𐤆
(c)het	h, x, ħ, ḥ	𐎇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇	𐤇
tēt	t, ṭ, tˤ, θ	𐎈		𐤈				𐤈			𐤈				𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈	𐤈
yōd, yud	y, j, i, e	𐎉	𐤉	𐤉	𐤉		𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉	𐤉
kaf, kap	k, x	𐎊	𐤊	𐤊	𐤊		𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊	𐤊
lāmed	l, ɬ	𐎋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋	𐤋
mēm	m	𐎌		𐤌	𐤌		𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌	𐤌
nun	n	𐎍	𐤍	𐤍			𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍	𐤍
sāmek(h)	s	𐎎		𐤎	𐤎		𐤎	𐤎				𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	𐤎		𐤎	𐤎	𐤎	𐤎	𐤎	𐤎	
ayin	ʿ, ʕ, ʢ, ʔˤ	𐎏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏
pē	p, ɸ, f	𐎐		𐤐	𐤐		𐤐	𐤐	𐤐		𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐
(t)sādē	ts, ʂ, sˤ	𐎑	𐤑		𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑		𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑		𐤑	𐤑	𐤑	𐤑	𐤑	𐤑
qōp	q, k, g, ʔ	𐎒			𐤒		𐤒	𐤒	𐤒	𐤒	𐤒		𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒
rēsh	r, ɾ, ʁ, ʀ	𐎓	𐤓	𐤓	𐤓		𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓
shin	ʃ, ʃ, š, s	𐎔		𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔
tāw	t, θ	𐎕		𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕	𐤕
	Vowels:																									
	a, ə	𐎀																								
	(h)ə	𐎄																								
	i, ʕ, ə	𐎏																								
	u, o	𐎅																								

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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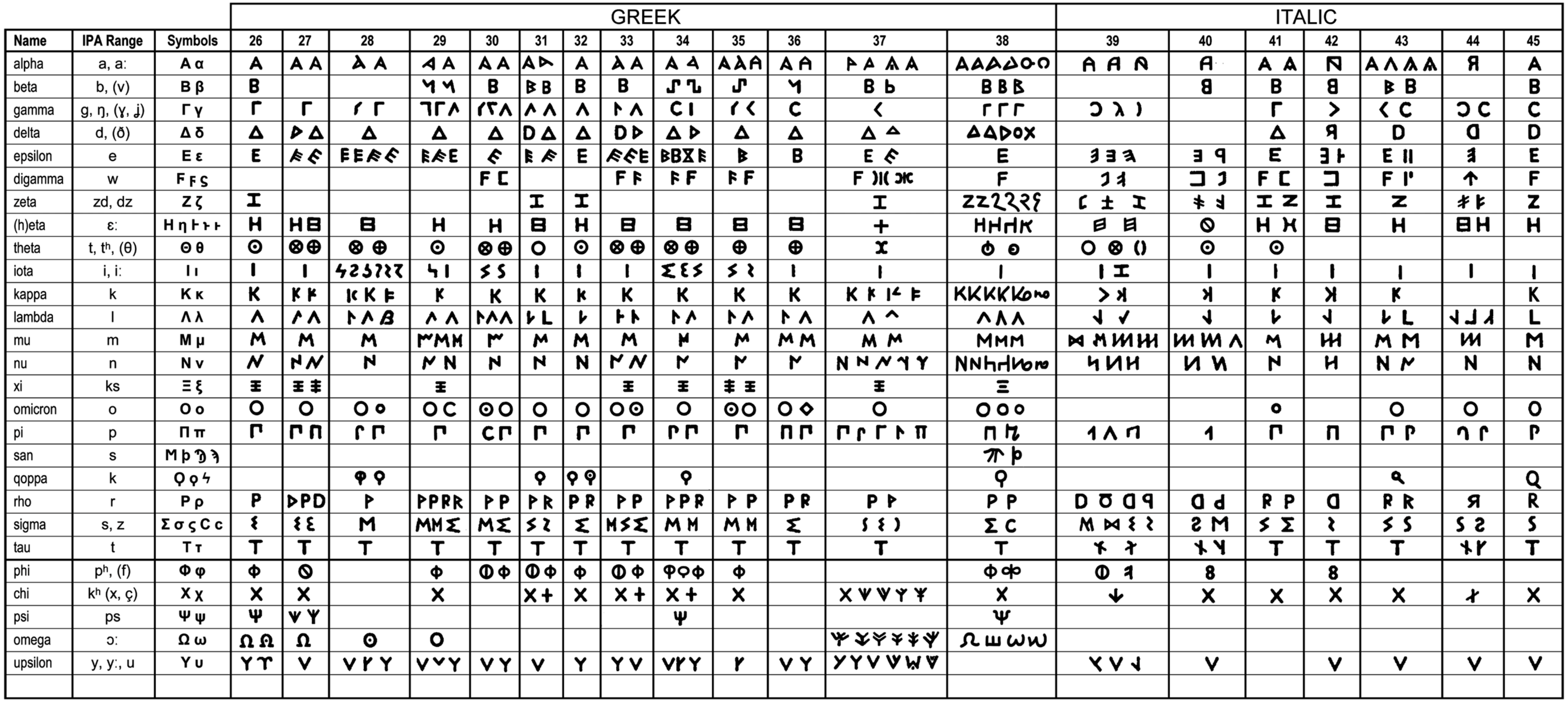
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC



The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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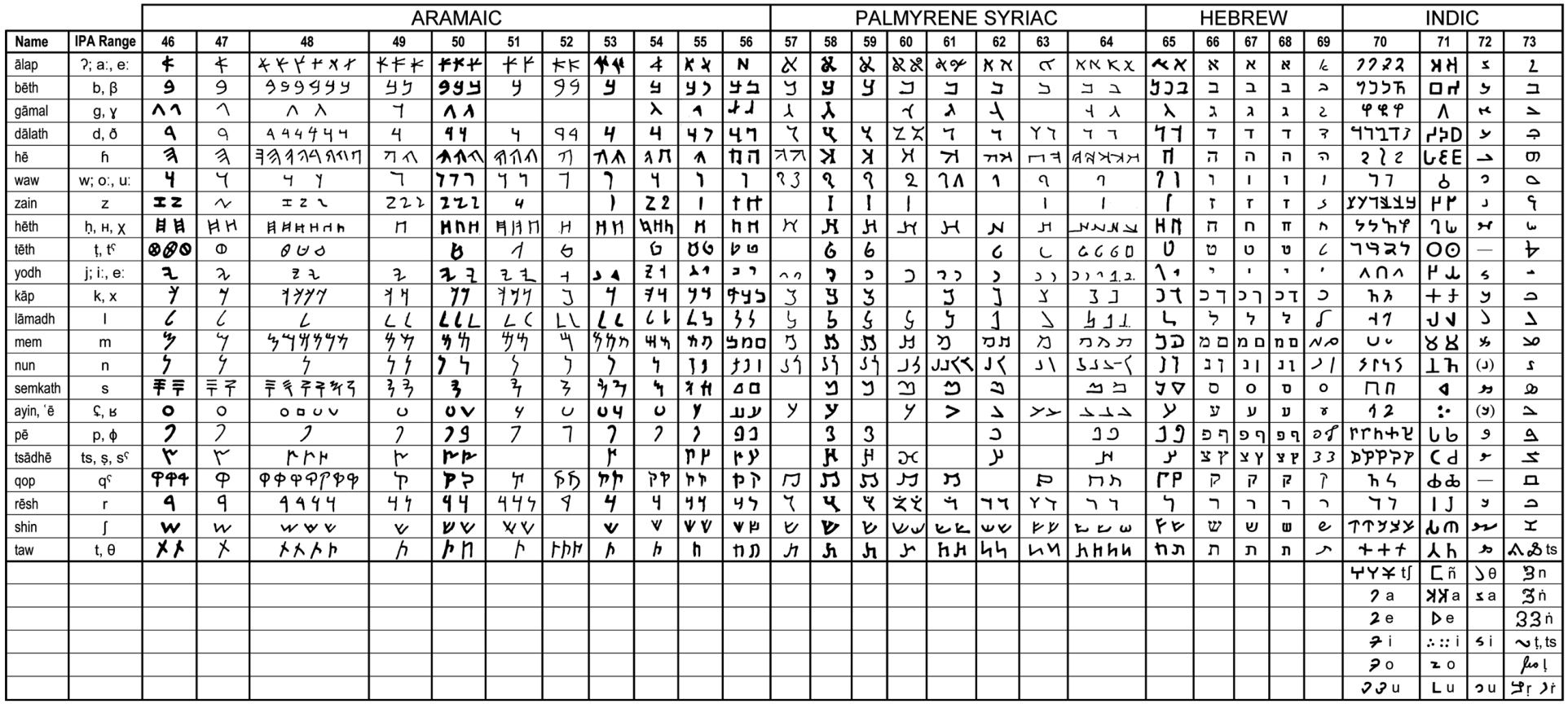
LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC



The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, н, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
	θ																							
	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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CONVERSION LIST
OF ISLAMIC YEAR AND CHRISTIAN YEAR
on basis of the Gregorian Calendar (Approximation)
BH: before 622 AD / **AH**: after 622 AD
(**B**efore **H**ijra or migration / **A**fter **H**ijra or migration)

84 BH 540–541 AD
83 BH 541–542 AD
82 BH 542 AD
81 BH 542-543 AD
80 BH 543-544 AD
79 BH 544-545 AD
78 BH 545-546 AD
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7 BH 614-615 AD
6 BH 615-616 AD
5 BH 616-617 AD
4 BH 617-618 AD
3 BH 618-619 AD
2 BH 619-620 AD
1 BH 620-621 AD
0 AH 621-622 AD
1 AH 622-623 AD
2 AH 623-624 AD
3 AH 624-625 AD
4 AH 625-626 AD
5 AH 626-627 AD
6 AH 627-628 AD
7 AH 628-629 AD
8 AH 629-630 AD
9 AH 630-631 AD
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12 AH 633-634 AD
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23 AH 643-644 AD
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27 AH 647-648 AD
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LIST OF ANCIENT CUBE-SHAPED BUILDINGS

Up to now, we know the locations of about 20 cube-shaped temples.

ISRAEL

• The **Solomonic Temple Of Jerusalem** (1 Kings 20) in the city of David, meaning "at the southern tip of the walled Jerusalem" near the Pool of Siloam. The description in the Septuagint (from the 1st half of the 3rd century BC) of Solomon's Temple [Bet Ha Mikdash] is given in I Kings and II Chronicles.

The Biblical scholarship dates the texts in the time when the Jews still were captives of the Babylonians, so between 586 and 544? BC. Most of the text was probably a work of literature but with some hints to the past reality. One of those hints is the cube-shape of Temple. Semitic people have often represented deities by geometrical shapes such as a disk, ball, quadrangle, cube, crescent, star, sun, etc. We still can find those shapes nearby the entrances in Petra and Al-Madain and on numerous coins.

Destroyed 587 BC, when it had been re-erected in 515 BC, the Jewish temple at Elephantine in Egypt, was already standing since 525 BC

Herod the Great rebuilt the Temple between 21 and 19 BC because the Second Temple already 500 years old at his time. It is de facto the 3rd Temple, but is not recognised as such by the Jews because it was rebuilt by the Herods, Arab tyrants who killed thousands of Jews, mostly in cooperation with or on order of the Romans. So when Jews today talk about that period, they call still it the "Second Temple Period".

• The **Samaritan Temple Of Mount Gerizim** (Also known as: Har Gerizim, Jabal Al-Ṭūr, Tura Berikha) near modern Nablus and ancient Shechem. The Samaritans are a kind of ancient Hebrews who never had lived abroad. Their home area is known as Samaria and is located between Jerusalem and Galilee in the north.

• The Israelite temple at **Tel Motza**, c. 750 BC discovered in 2012 a few kilometres west of Jerusalem. Excavations at **Tel Motza** took place in 2012–13 and 2019. The area was excavated by the Israel Antiquities Authority (IAA) because of the highway construction, and the researches are conducted by IAA archaeologists Hamoudi Khalaily and Jacob Vardi.

In 2012, Israeli archaeologists announced the discovery of a temple from the Iron Age IIA levels at Motza, contemporary with the First Temple in Jerusalem. Iron Age Israelite settlement dating to around 1000 to 500 BC and identified with the biblical Mozah mentioned in the Book of Joshua. Excavations at the site continued as late as 2013, led by archaeologists Shua Kisilevitz, Zvi Greenhut, and Anna Eirikh-Rose.

Excavations in Motza (2012) unearthed the Tel Motza temple, a large building revealing clear elements of ritual use, dated to the 9th century BC. A rare cache of ritual objects found near the building included tiny ceramic figurines of men and animals. An analysis of animal bones found at the site indicated that they belonged only to kosher animals.

The Israelite temple at Tel Motza

Excavations at Tel Motza carried out prior to construction on Highway 1 revealed a public building, storehouses and silos dating to the days of the monarchic period (Iron Age IIA). A wide, east-facing entrance in the wall of the public building is believed to have been built in accordance with temple construction traditions in the Ancient Near East: the sun rising in the east would illuminate an object placed inside the temple, symbolizing the divine presence.

An array of sacred pottery vessels, chalices and small figurines of men and horses were found near the altar of the temple. The cache of sacred vessels has been dated to the early 9th century BC, that is before the centralising religious reforms of Kings Hezekiah (reign ca. 729–687 BC) and Josiah (reign ca. 640–609 BC) of Judah.

The temple dates back to the Kingdom of Judah of the 9th century BC, and appears to have operated alongside the First Temple in nearby Jerusalem. Jerusalem was the centre of the Kingdom of Judah and, according to the Hebrew Bible, the seat of kings David and Solomon. Many historical finds have been discovered in the area of Tel Motza, dating from different periods, and archaeologists have sought to identify it as the Biblical settlement of Mozah mentioned in the Book of Joshua (Joshua 18: 26).

The archaeological site directors said the discoveries provided evidence for the existence of temples and ritual enclosures throughout the Kingdom of Judah before the religious reforms centralised ritual practices at the Temple in Jerusalem. The temple was a rare find of remains from the First Temple period.

Animal bones were found at the site, and show signs of having been cut, possibly indicating that they were sacrificed.

• The Israelite temple at **Tel Arad** in Judah, 10th to 8th/7th century BC and possibly dedicated to Yahweh and Asherah.

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ETHIOPIA

• The **Almaqah Temple Of Yeha** (formerly known as Ava) in Tigray, Ethiopia. Size: [15m wide, 18.60m long, ca. 13m (of the formerly 14m) height preserved] was built by King Waran (r. 700-650 BC). The Yeha temple had the same altar as the temple of Meqaber Ga'eva. J. Theodore Bent found its remnants and recorded their appearance and inscriptions. The body of the temple has almost completely survived.

• The **Almaqah Temple Of Meqaber Ga'ewa** near Wuqro, Tigray, Ethiopia, was [with side lengths of roughly 9 x 11 metres (plus 5 m for the porch).] rather small and it was built of lower quality than the temple in Yeha. Like the Temple of Yeha, it was built by King Waran (r. 700-650 BC). The Sacrificial Altar found in it is of excellent quality and condition. It is about 85 cm high and its sides measure 100 by 130 cm. Its top is shaped as a quadrangular basin (c. 60 x 60 cm, c. 40cm deep) that probably served as collector for the blood of the sacrificed animal; at the side of the altar is a nozzle-spout from which the blood could drip into a small canal carved into a 2m long stone slab embedded into the floor and leading to a little round stone basin (c. 50 cm diameter) added to its end.

YEMEN

Marib

• The Ars, Arsh or **Arash Bilquis** (Arabic for "Throne of the Queen of Sheba," better known as the **Barran** (or Bar'an) **Temple of Marib** is located 3 km south of the ancient city of Marib and 1.4 km west of the Awam (Awwam) temple (the Mahram Bilqis). Marib was once the capital city of the Sabaean Kingdom and is c. 170 km east of Sanaa, Yemen. Saba is the name that scholars use; in the Bible it is called Sheba. The Queen of Sheba is in Ethiopia known as Queen Makeda.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of 35.60m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 18.60m x 19.40m, and the "hidden room" [behind the massive, c. 3.50 m high podium] with the sacrarium on top of it 18.60m x 8.20m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

In 2000, the DAI (The German Archaeological Institute) began a huge renovation project on the Almaqah Temple which was completed in 2007.

The entrance of the temple is (like all of these kind of temples in Yemen and Ethiopia) directed to the West (west-southwest, to be precise); Here some more data:

The Courtyard: 31.50m (w-e) x 36.50m (n-s);
The Podium: 34.20m (w-e) x 18.60m (n-s);
The Temple: 27.50m (w-e) x 18.60m (n-s);
The Front Podium: 17.40m wide (n-s) x 5.50m deep (w-e)
The Temple itself: 18.60 x 19.40 + 8.00
(room inside 6.60m) = 27.50m + 5.50 = 33m (in total, from one podium to the end of the hidden room)
+ 2.50 (for the stairs) = 35.50m;
Strength of the temple walls: c. 1.20m;
The Altar: 5.20 x 6.30m.
The width of the flight of stairs is 6m.
The Well: 4m x 3.10m (and 2.60 at the southern end);
The L-shaped wall in in hidden room: 5.50m x 4.70.
The 2 rows of pillars are circa 12m apart.
The pillar porch is 8m wide and 3.8m deep.
The basin is 3.10 x 3.10m

Small 6-pillar Temple

• A Small cube-shaped Temple can be seen at the eastern margin of ancient Marib. Its walls are still standing and it has 6 pillars inside. Size: 20.50m w-e x 11.20m n-s; at its northern side is a larger structure with pillars 24.50m (w-e) x 21m (n-s)

Barran Clay "Temple"

• The Barran Clay Temple of Arsh Balkis (Arabic: Queen of Bilquis = Queen of Sheba), Marib-old-city, Marib (Mareb), c. 170 km east of Sanaa, Yemen. This cube-shaped building does not look like a temple but rather like a military watch tower with lots of windows in its walls.

Sirwah

• "The Sanctuary of Sirwah" in Sirwah, c. 100 km east of Sanaa, Yemen. If there was ever a Kaabe-like building here, it could have been in the northwest corner of the temple complex; there is a larger platform structure that measures about 13.90m x 15.30m (NE-SW). This was probably the cube-shaped temple distroyed by Mohammed's jihadis. Two sets of quadrangular, typical Sabaean, (6 and 5) pillars are standing not at the platform but nearby on both sides of a path.

Nakrah

• Baraqish / Yathill intra-muros temple of Nakrah, Baraqish Temple (Nakrah temple in Baraqish,), Temple 1 in Barakish (Yathill / Nakrah), Yemen [12m by 11m; 6?m height preserved]

Ma'in

• The **Ma'in Temple**, the intra-muros temple in Ma'in, near Kamina, c. 130 km north-northeast of Sanaa, Yemen [9,15m by 7,05m; 3,70m height preserved]

As-Sawda

• The **As-Sawda Temple** (dedicated to the god Athtar) or The Athtar-Temple of Nashan (also Našan or Nashshan) or Temple 1 of As-Sawda or Jawf Temple (the Temple of the Valley of Jawf) in present-day as-Sawda, Yemen. Nashan (or Nashshan), located near the "Al-Kharid river" along with the neighbouring Kaminahu (Kamina), Haram and Nashaq in the region of al-Jawf, was a separate city state. [Temple 2 nearby is also known as "Aranyada Temple" or "Aranyada (intra-muros) Temple"]

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The site of as-Sawda is located in the middle valley of Jawf, 110 km north-west of Ma'rib, 16 km west of al-Hazm. It is on the left bank of wadi al-Buhayra, 4 km east of the site of al-Bayda', the ancient Nashq. Size: 18m by 15m; roof 6.50m height and the propylaeum had 7m height presumed] The city was called Nestum in the book Natural History (VI, 43, 160) by Pliny the Elder, 15-79 AD. In 25 BC,

Nashan was mentioned as "Annestum" during General Aelius Gallus's expedition to Arabia Felix under orders of Augustus against Saba. The ruins of the city can be found in the Northwest of a river oasis in al-Jawf, in the area of the kingdom of Ma'in.

Around 715 BC, it was initially annexed by Yitha'amar Watar I of Saba. Subsequently, Karib'il Watar (around 685 BC) launched a campaign to capture Nashan and Nashaq which lasted for three years. Eventually, he managed to subdue both cities, and to dedicate his triumph to his god Almaqah.

A stela of Yatha' Amar Watar dated to about 715BC, tells that he invaded the area and took the town. It reads: "Yatha amar Watar son of Yakrubmalik mukarrib of Saba dedicated to Aranyada the patron when Aranyada came back from the territories of Aranyada' and of Nashshan and avenged Nashshan at the expense of Kaminahu because Nashahn had maintained the alliance of Almaqah and of Aranyada', of Yatha amar and of Malikwaqah, of Saba of nashshan, because of ... of god and parton of pact and alliance."

Although fallen apart, the material (including roof plates) of the ruin was almost complete, so the temple could be well reconstructed [Fig. 12 – As-Sawda reconstruction of the temple (Breton, 1992 drawing by Gérard Robine).]

IRAN

• The **Kabaye Zartosht**, Cube of Zoroaster, in Naqsh-e Rustam, Mardvasht, near Persepolis, Iran. Size of the cube-shaped temple in Naqsh-e Rustam, Iran. Size of Enclosure: 28.90 S-N by 23.20 W-E; Platform: 16.75 S-N by 14.95 W-E; Cube: 7.10m S-N by 7.20m W-E; height perhaps 10m. The Ka'ba-ye Zartosht (meaning "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13km (9mi) northwest of Persepolis in Iran.

• The **Zendan-e Soleyman** (Prison of Solomon), the Tomb of Kambujiya II (Cambyses II) in Pasargad(ae), Iran.. The ashlar structure is a copy of a sister building at Naqsh-e Rustam called near Persepolis, Iran the "Prison of Solomon" (Zendan-e Solayman) from the 6th century; it is 14 m high and its square size is 7.25 x 7.33 m. Today it is an archaeological site located just north of the town of Madar-e-Soleyman and about 90 kilometres (56 mi) to the northeast of the modern city of Shiraz.

EGYPT

• Hebrew **Temple of Elephantine** (See: Elephantine Papyri, Egypt, found in 1967). This so-called Khalabsha Temple is small and measures only 7.30m x 5.80m x circa 4.5m height.

• **Larger cube-shaped Temple Ruin:** Opposite the stairs of the Kalabsha Tempel is a second, larger **ruin of a quadrangular temple**. Name unknown.

SYRIA

• Several Iron Age temples have been found in the region that have striking similarities to the Temple of King Solomon. In particular the **Ain Dara temple** in northern Syria with a similar age, size, plan and decorations.

JORDAN

• The **Kaaba of Petra**, Maka in Paran (in the Araba Valley, Jordan), identified as such by Armenian historian Tovma Artsruni [1200-1250 AD], and confirmed by Canadian historian Dan Gibson as the "1st Islamic Mecca" in Petra, Jordan. The "Temple of Dushares" or Qasr al-Bint measures 31.50m (W-E) x 32.60m (S-N) x circa 15m height. The Kaaba of Petra measured 12.60m x 16.70m x perhaps 12m height before it was destroyed. Heading: 105.28 degrees; It also has a "Hatim" (a half-circle) in its Courtyard.

SAUDI ARABIA

• The **Kaaba in Mecca** (Makkah in Saudi-Arabia), identified by Canadian historian Dan Gibson as the temple of the "2nd Islamic Mecca" The Kaaba has a base area of 12.04m × 11.28m and is 13.10m high. It stands on a 25 cm high marble base that protrudes by 30 cm.

• The **Kaaba of Najran** (name of the town, oasis, and province in the southern Asir region, southwestern Saudi Arabia, in the desert along the Yemen frontier) c. 400 km north of Sanaa, Yemen. According to the Arab Muslim historian Ibn Ishaq, Najran was the first place where Christianity took root in South Arabia. Najran is not an Arab but a Hebrew-Aramaic name that comes from "Nazoean" (Keeper of the Law), Jesus is in the original Greek texts of the New Testament not only named "Jesus of Nazareth" but also "Jesus the Nazorean" which is deliberately ignored by translators of the New Testament because it does not fit the salvation narrative of the Church.

STATUS: No archaeological evidence available!

• The **Kaaba of Tabalah** in Saudi Arabia (In the Book of Idols known as Dhul Khalasa, White Kaaba), mentioned in Sahih Bukhari. Tabalah (Arabic: Tabala) is a village and wadi in the Asir Province of Saudi Arabia. It is situated about 240 kilometers (150 mi) south of Ta'if, 200 kilometers (120 mi) east of the Red Sea coastline and 100 kilometers (62 mi) west of Bisha. In the 2010 census, Tabalah had a population of 5,670, of which 4,990 were citizens of Saudi Arabia and 680 non-citizens.

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History: During the pre-Islamic period (pre-7th century), Tabalah was home to the shrine of the idol of Dhu'l-Khalasa. In the early Islamic period (7th–13th centuries), it was a large and prosperous town on the pilgrimage route to Mecca from Yemen, in between the way-stations of Bisha and Ajrab. According to al-Baladhuri and al-Tabari, the inhabitants of Tabalah accepted Islam without resistance and the Islamic prophet Muhammad imposed a poll tax on the Christians and Jews of the town and nearby Jurash. Muhammad had led or dispatched expeditions against members of the Khath'am tribe in Tabalah in 629 and 630 AD.

The medieval Arabic geographers note that the town contained several springs and wells which watered the town's date palm groves and agricultural fields. According to the 10th-century geographer al-Hamdani, most of its inhabitants hailed from the Quraysh tribe of Mecca. It is most known in the medieval sources as being the short-lived governorship of al-Hajjaj ibn Yusuf, who considered it an insignificant post because it was hidden by a hill.

STATUS: No archaeological evidence available!

• A **Stone Cube at Nakhla** (near Mecca) was held sacred as part of Uzza-cult. She is mentioned in Qur'an 53:19 as being one of the goddesses who people worshipped. The temple dedicated to al-'Uzza and the statue was destroyed by Khalid ibn al Walid in Nakhla in 630 AD.

IRAQ

• The **Kaaba of Sindad** (al-Hawra, Iraq) in a region between al-Kufah and al-Basrah; mentioned by al-Aswad ibn-Ya'fur [Al Shi'r w-al-Shu'ara, pp. 134-135.] in one of his Odes [ibid. p. 134; Sifah pp 171, 231]

STATUS: No archaeological evidence available!

CHINA

Chotscho

• The **Niche-Cube of Chotscho** near Turfan, This cube-shaped clay building does not look like a temple but rather like a military watch tower.

HYPOTHETICAL SITES OF TEMPLE RUINS

• Locations along the Silk Road in Central Asia or in the regions of China's Turfan or near Dunhuang.

• Ancient India: Nearby sites in which Aramaic rock inscriptions, commissioned by Emperor Ashoka, were found, such as nearby the bi-lingual rock inscription at Kandahar, Afghanistan. (see Grand Bible, p.2824.

• Baktra (Afghanistan) is another location where temple ruins could be found as in this area, just like in Egypt's Elephantine, might have been a Jewish garrison to guard the border of the Persian Empire.

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GLOSSARY OF ESSENTIAL ISLAMIC WORDS

This list of vocabulary should be read first because it explans in some detail what Islam is all about. It is arranged according to context.

Arabic names are ruled by grammar case like Latin or German. However, in this book we avoid using these cases as English-speaking readers should not be confused. A name such as Ali ibn Abi Talib (Ali the son of Abu Talib) is here principally given in its nominative form: Ali ibn Abu Talib.

Islam is based on three books: the Koran, the Sira, and the Hadith. This entire Islamic Trilogy must be ploughed through to comprehend the basics of this topic. The entire belief system of Islam is based on Mohammed only. In order to comprehend Islam, we must therefore read the Sira first. The Sira is the biography of Mohammed and its full title is Sirat Rasul Allah (Life of Allah's Messenger).

If one has read the Koran only and has not understood its contents, one cannot be surprised about it because the Koran represents only 14% of the Islamic Trilogy. The biographical Sira accounts for about 26% and the explanatory Hadith for about 60%. Another reason for its incomprehensibility lies in the structure of the Koran.

Bill Warner explains: Less than 15% of all the Islamic Trilogy is concerned about god and religion, 85% is about law and rules for every aspect in a Muslim's daily life, and is about politics and ideology. To be clear about this fact: No other belief system on Earth deals that much with issues concerning non-members of precisely this belief system. Over 50% of the entire text has nothing to do with Muslims at all but prescribes how to deal with non-Muslims! Circa 64% of the Koran, over 35% of the Hadith, and even over 80% of the Sira, making it 51% for the entire Trilogy, deal with the "Kafirs" (Arabic plural: kuffar = the vile non-Muslim) and how to treat them, how to convert them to Islam, how to undermine their societies, how to fight against them, how to exploit them, and even how to kill them. The amount of text devoted to jihad: the Koran from Mecca 0%, the Koran from Medina 24%, the Sira 67%, the Hadith 21%, the entire Trilogy 31%. Compare text that is devoted to Jew hatred: the Koran from Mecca 1%, the Koran from Medina 17%, the Sira 12%, the Hadith 8.9%, the entire Trilogy 9.3%. Hitler's book "Mein Kampf" (My Struggle) contains 7% Jew hatred.

TRANSCRIPTION OR ROMANISATION OF THE ARABIC LANGUAGE

This is a very simplified advice how to pronounce Arabic words in an understandable way. Translating Arabic words and names into a form that English-speakers can deal with is a problematic issue. There are several distinct ways to do it. Scientific translators tend to be over-exact, marking each and every Arabic sound with accents, dashes, dots or hyphen. Such words however are almost unreadable for common readers.

Instead of that, here we shall give you some basic pronunciation rules: Arabic (and other Semitic languages such as Aramaic, Hebrew, Phoenician, etc.) is poor in vowel sounds. We hardly can hear more than 3 vowels: a, i, u. This is the reason why vowels even are not written in Semitic languages. They are not considered very important. They can be spoken 'closed' or 'open'. And, depending on the origin of the speaker, they can take a different sound. So an A' can sound like 'e' in 'egg' and U' can sound like an 'o' (Omar instead of Umar). Today (but not in history!) they are recognised only by little dots or something like it. Therefore, transcriptions from Arabic to Roman script is inconsistant: Each word can appear in a different Roman spelling, depending on the author.

Semitic words are spoken with a lot of stops which gives a Semitic language its characteristic 'chopped' sound. The following rules will not make you perfect in Arabic but they come close to that what Arabic sounds like:

1.) Vowels in Arabic have the same or a similar sound value as vowels in Spanish, Italian or German: Speak A' as the A' in 'father', 'e' as in 'egg', I' as in Image', 'o' as in 'orbit', U' as the 'oo' in 'boot': Abbas, Ibrahim, Umar (does not sound like Amar' or 'yumar' but like Oomar!).

2.) Two vowels that follow directly one another are no diphtongs (!), like in English, but each letter has to be spoken separately: Maadd is spoken Ma-add, in other words: two vowels have a stop in between: Aisha = A-i-sha, not eisha!; Ismael = Is-ma-el; Kaaba = Ka-a-ba; etc.

3.) This rule applies also for word beginnings and ends. In other words: Each of the following words begin abrupt: Abdul, Ibrahim, Umar (= oo-mar, not: yumar!!)

4.) There are even stops between a vowel and a following consonant: Abdul = A-b-du-l. Short vowels within a word that are followed by a stop may be omitted.

5.) Most words do also stop with a stop at its end. Notice: Final short vowels are often omitted here too.

Tip: Stick to the first 3 rules, and most scholars and Arabs might understand you!

WORDS FOR PERSONS AND PEOPLE:

• **Allah** = God (derived from the Hebrew word "Elohim" which means in original "Gods")

• **Rasul** / Rusul / Rasoul = Messenger or "bringer of divine revelation", another word for prophet

• **Nabi** = Prophet = religious teacher and leader, particularly a high-ranking one

• **Muslim** / Moslem = meaning a "Mohammedan", or as Islamic interpretation "the person who surrenders to God Allah, the Koran, and the Islamic authorities". The name's origin lies in the 8th century and comes from the Mesopotamian city of Mosul + man = Mosulman. Important: A Muslim is always a slave to Allah, to Mohammed, and Islam. It means that a Muslim always has to follow Mohammed's commandments found in the Sira, Koran, Hadith, and consequently the Sharia law.

• **Houris** / Huriyas (adjectival and feminine singular word for "dark-eyed, wide-eyed ones") are women in Islamic eschatology who will accompany faithful believers in Paradise. Particularly Muslim 'martyrs' will immediately enjoy rich sensual rewards on reaching paradise with "dark-eyed," of "modest gaze" and "virginal" Houris.

• **Mecca Muslim** = A Muslim who follows the more or less peaceful teachings of Mohammed. In his time in Mecca, Mohammed was bound to cautious and peaceful behaviour as he was in an inferiour position of political power. His time in

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Mecca was unsuccessful as he gained only around 100 followers during a twelve years activity in Mecca

• **Medina Muslim** = A Muslim who follows the violent teachings of Mohammed. In his time in Medina, Mohammed gained more political power by force. The more powerful he became the more ruthless and violent his behaviour turned towards to all opponents. As his political and military actions as Medina Muslim were much more successful than his humble and religious life as Mecca Muslim, modern Jihadists feel attracted to this success and copy Mohammed's violence as Medina Muslim. Mohammed gained millions of followers and the entire Islamic Calendar is based on this success.

• **Muslimology** = sociological study on Muslims, their feelings, beliefs and their opinion. It is all about opinion, not facts, The facts is that what we call Islam. And Islam is a doctrine of Mohammed which is strictly based on the texts in the Sira, Koran and the Hadith. Any debate about Islam cannot include Muslimology but must contain only the doctrine on which the life on every Muslim is based if we really want to figure out what is the difference between cause and effect.

• **Mohammedan** = someone who follows the Koran, the Sira, the Hadith. The belief system is called Mohammedanism or Islam

• **Kafir** / Kufr / Kufer / Kufar / Kafer = Islamic curse word that describes the disgust for a non-Muslim / disbeliever / non-believer / unbeliever. Its Arabic plural form is kuffar. This notion is taught in all Koran schools (madrasses) to students from the earliest age on (age 3-5 years!). In Islamic thinking, a Kafir is subordinate to a Muslim at all times. The typical western notion of equality, democracy, suffrage etc. is totally alien to Islam and therefore absolutely incompatible with it.

• **Dhimmi** = the non-Muslim or second-class citizen in a Muslim state who has to pay the Jizya tax. It is not openly imposed in today's Islamic countries because the Sharia turned almost everyone into a Muslim long ago, and also because powerful western countries forced Islamic states to abandon the Jizya.

• **Muahid** = another word for dhimmi. It means "agreement", literaly: "Ally" or "Ally maker". Muahidin was in medieval (Islamic) Spain a Jew or Christian who accepted Islamic supremacy.

• **Salafist** = A Muslim who follows the teachings of the The Salafi Movement, also called Salafist movement. Salafiya, and Salafism, is a reform branch or revivalist movement within Sunni Islam that developed in Egypt in the late 19th century as a response to Western European influence. It had roots in the 18th-century Wahhabi movement that originated in the Najd region of modern-day Saudi Arabia. It advocated a return to the traditions of the salaf, the first three generations of Muslims. Those generations included the Islamic prophet Mohammed and his companions (the Sahabah), their successors (the TabiUn), and the successors of the successors (the Taba TabiIn). The Salafist doctrine is based on looking back to the early years of the religion to understand how the contemporary world should be ordered. They reject religious innovation or "bidAh", and support the implementation of sharia (Islamic law). The movement is often divided into three categories: the largest group are the purists (or quietists), who avoid politics; the second largest group are the activists, who get involved in politics; the third group are the jihadists, who form a minority and advocate armed struggle to restore the early Islamic movement. The appropriate western term for this kind of movement is "radicalisation" in its meaning "back to the roots".

• **Umma** / Ummah = the worldwide community of all Muslims regardless of their denomination, race or citixenship. The Umma is the only nation Muslims think of when identifying themselves. A Muslim would not identify himself first as Arab, Turk, Syrian, Egyptian, Iranian, Iraqi, etc. but always as Muslim and member of the Umma first. The "nation-state" in a western sense of meaning has no significance in Islam as most of them were created by Western powers. This is why Muslims never would whole-heartedly support the nation-state they live in.

• **Mufti** = Islamic scholar who interprets and expounds on Islamic law (Sharia and fiqh). Muftis are jurists qualified to give authoritative legal opinions known as fatwas. Historically, they were members of the ulama ranking above qadis.

• **Mullah** = Islamic teacher or "clergy" (the learned ones), scholar and religious leader (master, vicar, guardian) "the clergy", the ulama or mullahs. The ulama or mullahs are equivalent to "vicar, master, guardian". See Ulama

• **Ulama** (m) / Alimah (f) = Islamic teacher or "clergy". The Arabic term ulama or alim means "scholar", literally "the learned ones", also spelled ulema; feminine: alimah [singular] and uluma. See Mullah

• **Imam** = Islamic religious leader (ie. bishop, cardinal, metropolitan, etc.), leader of mullahs and ulama. The Imams are responsible for the doctrine taught at Koran schools.

• **Emir** (territorial and political entity: emirate) = an independent ruler or chieftain (King or Duke) and his realm.

• **Vezier** = high official or minister in certain Muslim states such as the Ottoman Empire.

• **Sultan** (territorial and political entity: sultanate) = Emperor. Islamic ruler or sovereign and his political realm, the Sultanate, a Muslim country or empire such as the Ottoman Empire.

• **Caliph** (territorial and religious entity: caliphate) = from "al-Khulafa". Islamic Pope and his political-religious realm, the Calipate, that is the title of the successors of Mohammed as rulers of the Islamic world.

• **Sheik** or Sheikh / Shaykh = meaning 'old man' is in Muslim countries the head (duke, prince) of an Arab tribe, village, town, caravan etc.; he is most likely also a religious leader as there is no division of government and religion in Islam!

• **Sharif** (also: Shareef, Sherif, Shareef, Alsharif, Alshareef, or Cherif) is a traditional Arabic title of nobility (meaning "noble", "highborn"). The feminine singular is sharifa(h) or shareefa(h). The masculine plural is Ashraf.

• **Ikhwan** = a "Muslim Brother". That is a member of the "Muslim Brotherhood" or one of its many branches (such as Islamic student organisations, or Islamic "Culture Clubs".).

• **Pasha** (or Bashaw)

• **Wahabist** or Wahabi = A Muslim who follows Wahhabism (Arabic: al-Wahhabiyah), an Islamic doctrine and religious movement founded by Mohammed ibn Abd al-Wahhab. It follows the teachings of the Koran word for word and has been described as "ultraconservative", "austere", "fundamentalist", or "puritan(ical)"; as an Islamic "reform movement" to restore

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"pure monotheistic worship" (tawhid) by devotees; and as a "vile sect" and as distortion of Islam by Islamic apologists. Mohammed ibn Abd al-Wahhab (1703–1792) started a reform movement advocating a purging of such widespread Sunni practices as the veneration of saints and the visiting of their tombs and shrines, that were practiced all over the Islamic world, but which he considered idolatrous impurities and innovations in Islam (BidAh). He formed a pact with a local leader, Mohammed bin Saud, offering political obedience and promising that protection and propagation of the Wahhabi movement meant "power and glory" and rule of "lands and men" (waqf). The House of Saud continued to maintain its politico-religious alliance with the Wahhabi sect over the next 150 years to the proclamation of the Kingdom of Saudi Arabia in 1932, and then into modern times. Today Ibn Abd Al-Wahhab's teachings are the official, state-sponsored form of Sunni Islam in Saudi Arabia. With the help of funding from Saudi petroleum exports, the movement underwent explosive growth beginning in the 1970s and now has worldwide influence. The US State Department has estimated that over the past four decades concerns in Riyadh have directed at least $10 billion (£6bn) to select charitable foundations toward the subversion of mainstream Sunni Islam by Wahhabism. Wahhabism has been criticised for the destruction of historic shrines of saints, mausoleums, and other Muslim and non-Muslim buildings and artifacts. It has been accused of being "a source of global terrorism", inspiring the ideology of the Islamic State of Iraq and the Levant (ISIS), and for causing disunity in Muslim communities by labelling Muslims who disagreed with the Wahhabi definition of monotheism as heretics and apostates (takfir) and justifying their killing. The Wahabists, as well as Al Qaeda, the Muslim Brotherhood and its offspring Hamas, are responsible for the current Islamic Civil War in many Muslim countries, as well as terror attacks and financing mosques and their Koran schools teaching Muslims in western countries how to undermine their legal and political systems by implementing Sharia law step by step in a pussyfooting way. These implementations begin with enforcing Political Correctness, demands for Halal food, forbidding non-Halal food at western public schools, demanding the provision of prayer rooms in western companies and schools, and by getting into commissions for school textbook creation in order to ensure that Islam is depicted there in a positive light.

WORDS FOR THINGS:

• **Koran** / Koran / Al-Koran / Al-Koran = The Recital / The Sayings of Mohammed

• **Meccan Koran** or Meccaniah. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medinan Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. War and politics are the foundations of Islam and its Success. The entire Islamic Calendar is based on the events in Medinah! See: A.H.

• **Sura** / Surah = chapter (lit. 'folder'). The chapters in the Koran are not arranged chronologically but simply according to length: from the long to the short chapters. This arrangement is a propaganda trick: non-Muslims are not supposed to understand any context of this very public book without any assistance from a Muslim scholar.

• **Ayah** = "verse" (The real translation of the word Ayat is actually "A Sign", meaning: "evidence", or "miracle"; plural: ayat, or ayas in English), one of the statement of varying length that make up the chapters (surah) of the Koran and are marked by a number.

• **Ruku** = "passage" or "stanza" — is a term that bears two distinct meanings that have to do with one another. A ruku is a paragraph of the Koran. There are 558 ruku's in the Koran. A ruku is used for a set of verses that forms one coherent unit or thought. Longer chapters in the Koran are usually divided into several ruku's, so that Muslim reciters could identify when to make "a ruku" (a bow down to the ground) in a prayer. The bow in the prayer itself is the second meaning.

• **Sira** / Seerah / Sirat = the biography on Mohammed known as Sirat Rasul Allah. The Sira is part of the Sunna.

• **Hadith** = the oral tradition about Mohammed and his followers (collected 250-300 years after Mohammed's death). The Hadith (pl. Ahadith) is part of the Sunna.

• **Kitab** = book, scipture

• **Mosque** = a temple for Muslims including their Koran-schools for indoctrination. A mosque, from "masjid", meaning "place of ritual prostration" or "gathering place of peace" is a place of worship for Muslims in which any aggression and fight is strictly forbidden.

• **Qibla wall** = front wall inside a mosque, similar to the wall behind the altar in synagogues and churches. The Muslim believers have to face this wall when praying. In mosques built after 730 AD, this wall has always been directed towards Mecca. In earlier mosques, however, the quibla walls were directed towards Petra, some towards Jerusalem, and some others towards an imaginary parallel line that runs from Petra to Mecca.

• **Madrass** = Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque. See Ulama / Mullah. Children are indoctrinated in those institutions from the early age of 3 or 4.

• **Hijab** = obligatory head scarf or head shawl whorn by females. Wearing a hijab is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

• **Burka** = A kind of obligatory gown that covers the entire body and head of a female. Wearing a burka is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

• **Chador** (Persian, also variously spelled in English as chadah, chad(d)ar, chader, chud(d)ah, chadur) is an outer obligatory garment or open cloak worn by some women in Iran, Iraq, and some other countries under the Persianate cultural sphere, as well as predominantly Shia areas, i. e., Afghanistan, Azerbaijan, Bahrain, Pakistan, India, Kuwait, Lebanon, Syria, Tajikistan, and Turkey, in public spaces or outdoors. A chador is a full-body-length semicircle of fabric that is open down the front.

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This cloth is tossed over the woman's or girl's head and she holds it closed in the front. The chador has no hand openings, or any buttons, clasps, etc., but rather, it is held closed by her hands or tucked under the wearer's arms. Wearing a chador is meant as a political statement meaning "I always follow the perfect teachings of Islam first".

INTELLECTUAL TERMS:

• **Islam** = The Submission / Surrender. Islam is a dualistic belief system based solemnly on the sayings and deeds of Mohammed. Its duality is the result of history in which Mohammed was a more or less peaceful preacher in his hometown but became a military warlord and conqueror when he had been forced to leave his hometown. The entire Islamic scripture is based on these two different kinds of events. There are 2 distinct doctrines the have developed from these 2 events, Muslims got the two perceptions: 1. Dar as-Salam (house of peace, areas that have been subjugated under the total rule of Islam and its Sharia law; 2. Dar al-Harb (house of war, all other areas that were left to get conquered by future Muslim geneations). More than 50% of all Islamic scripture is concerned with non-Muslims, how to dehumanising them, cursing them, and how to use Sharia in order to wipe them and their civilisation off the face of the earth. Notice that Islamic scripture is not descriptive like the Old Testament but prescriptive. That means, everything Mohammed said and did is understood by Muslims as Precepts and Obligations. Non-Muslims call this concept in their ignorance falsely "Radical Islam" or "Extremist Islam".

• **Islamism** = wrong word for Political Islam = putting the doctrines of Mohammed, found in the Koran, the Sira and the Hadith, into practice. Clarification: Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia** = a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Jihad terror by speaking up. The word "Islamophobe" is often used by Muslims and their unaware allies to call anybody names who resists Islam by speaking against it. It is a concept which is used in a delberately confusing and misleading way to refer to two distinctive things: One of them is terror attacks on innocent people, and everyone should be afraid of these unjustifyable killings because they mean to kill You. At the same time there is THE Islamophobia the western "liberal" media always refer to. Here they refer to the critics of Islam who do analysis by showing in what way Jihadists justify their brutal actions by reciting texts (from the Sira, the Koran, the Hadith, the Sharia, the Tafsir, or other Islamic texts). This (often scientific provable) analysis is also called Islamophobia because the political left-wing establishment and their media wish to silence those critics for the simple reason that those analyses may distroy their globalist and transnationalist dream of Utopia in which everyone should be the same as anyone else.

• **Sabr** = "endurance" or more accurately "perseverance" and "persistence". The Arabic word root s-b-r as a verb means to bind or restrain. As Islam is a dualistic belief systen "sabr" is best characterised as being one of the two parts of (the other being shukr). It teaches to remain spiritually steadfast, and to keep doing good actions in the personal and collective domain, specifically when facing opposition or encountering problems, setbacks, or unexpected and unwanted results.It is patience in face of all unexpected and unwanted outcomes. Sabr is the main doctrine to implement Sharia law in non-Muslim countries step by step relentlessly.

• **Shukr** is an Arabic term denoting thankfulness, gratitude or acknowledgement by humans, being a highly esteemed virtue in Islam. The term may also be used if the subject is God, in which case it takes the meaning of "divine responsiveness". Shukr is to recognise a blessing and display it. It has been said that it was originally kashr, meaning 'to unveil and expose,' then the first two letters were swapped. Its opposite is "kufr" or "kafir", which is 'to cover, conceal, and forget a blessing.

• **Kafir** or kufr (Arabic: kafir; plural kafiruna, kuffar or kafarah; feminine kafirah; feminine plural kafirat or kawafir) is an Arabic term (from the root k-f-r "to cover") which is often translated as "infidel". The term refers to a person who rejects or disbelieves in the supreme authority of Allah and his messenger Mohammed. This word however is not a neutral term but an Islamic curse-word that is best translated as "vile infidel / rejector / disbeliever / unbeliever / nonbeliever, etc.

• **Riddah** / Irtidad = Apostacy or abandonment of Islam by a Muslim in word or through deed. It includes the act of converting to another religion or non-acceptance of any faith to be irreligious. In Islam, it is a crime as well as a sin, an act of treason punishable with the death penalty.

• **Sunni Islam** = largest denomination of Islam, followed by circa 85% of the world's Muslims. Its name comes from the word sunnah, referring to the behaviour of the Islamic prophet Mohammed.

• **Shia** / Shiah (from ShiAtu Ali, "adherent of Ali") = branch of Islam which disgreed upon Mohammed's succession. Mohammed designated his cousin and son-in-law Ali ibn Abu Talib as his successor. However, 14 of Mohammed's companions committed a coup d'etat and made Abu Bakr, father-in-law through his daughter Aisha, Caliph of the new Islamic empire.

• **Sunna** / sunnah / sunnat = body of traditional, social, and legal custom and practice of the Islamic community, based on the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic prophet Mohammed, as well as various reports about Mohammed's companions.

• **Hadith** = Sunnah = report or recording of the events with and around Mohammed and his laws, ideology, teachings, etc. Sahih al-Bukhari and Sahih al Muslim.

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• **Tafsir /** Tafseer = Exegesis (from the Greek: "to lead out") is a critical explanation or interpretation of a text, particularly a religious text.

• **Sharia /** Shariah = "The Path". The Sharia law code reflects everything that Mohammed said, decided and did, recorded in the Sira, the Koran and the Hadith. It has its origin in Jewish jurisprudence (the Jewish 613 Mitzvot), in Islam also known as "shari at Musa" (law of Moses) which itself has its origin in the Law Code of Hammurabi. In contrast to Jewish law, Sharia is brutally repressive and shows no compassion, and this causes therefore an unsolulable conflict between Western law systems and the Sharia itself. About 15% of it deals with the Muslims life and how it should be organised in term of food, drinks, sex, prayers, etc. Around 85%, however, does not deal with religion at all but with politics. Sharia is meant to govern all aspects of Muslim life, so it is a comprehensive, totalitarian, political, military and legal doctrine, largely busy with gaining and keeping political power.

• **Bismillah** (also: basmala) is an Arabic phrase meaning "In the name of God". It refers to the Koran's opening phrase with which each Koran chapter begins (except Chapter 9); it is also used in official Islamic documents of state. The usual bismillah reads: **"In the name of Allah, the Beneficent, the Merciful."**

• **Dhimmitude** = the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection racket.

• **Fiqh** = General term. Islamic jurisprudence. Fiqh is often described as the human understanding of the Sharia, that is, human understanding of the divine Islamic law that can be found in the Koran, the Sira, and the Hadith (the teachings and practices of the Islamic prophet Mohammed and his companions).

• **Hudna** = truce / ceasefire / a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Dawa** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawa invites the Kafir (non-Muslim) to convert to Islam by peaceful means such as persuasion and includes all steps that precede Jihad. **Dawa** together with **Jihad** are the most important tools to suppress non-Muslims or convert them to Islam. Therefore, one of the first requirements of Dawa is to learn as much as possible about the individuals and the community that are targetted to convert to Islam, their strengths and weaknesses, things they fancy and things they do not, their beliefs, traditions and habits. Dawa has a range of tools such as spying, intrigue, lying, deception, money, psychology, blackmail, and the power of language in speaking and writing. Media, education, and establishing Islamic "culture centres" and mosques is a planned strategy of proselytism. If these corverting attempts fail, force is used and Jihad begins. Dawa and Jihad also target non-observant Muslims!

• **Jihad** = (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. Jahad is an extension of Dawa and it is one of the most important commandments and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. The interpretation of Jihad as Holy War or terrorism is wrong. The definition of Dawa and Jihad can be overlapping. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted society or state. The United States has been at war against Islamic Jihadists since the Declaration of Independence was made public and Jihadist pirates of the Barbary states attacked U. S. merchant ships and turned the ship crews into slaves.

• **Jizya** / poor-due / poll-tax / dhimmi-tax = a special tax demanded from non-Muslims by authorities of a Muslim state. The Jizya is like the Mafia protection racket or a scheme where criminals (racketeers and Islamic states) demand protection money (from the Muslims themselves) to persons (in Islamic states the non-Muslims, called dhimmi), including their life and properties. For muslim states it was (besides slave trade) often their main source of revenue. A modern source of Jizya is the system of social welfare which the migrants exploit when they come to western countries. The fact that countries such as India or China have no social system to speak of, is one of the reasons why they are unattractive to muslims although they are often geographically closer to a muslim homeland than western Europe.

• **Rajm** = execution by stoning from the Jewish Mishnah law code. Death penalty and also stoning existed in antique Jewish jurisprudence but as Judaism is deeply uncomfortable with capital punishment, it was hardly ever used. so much so that the rabbis of the erected significant legal bulwark carried out by 23 judges who had to vote unanimously in a complicated voting system that made capital punishment exceedingly rare. The lack of Mohammed's compassion let it become a regular event in Islam.

• **Qibla /** Qiblih / Kibli = "Direction" (also written Qiblah, Qibleh, Kiblah, Kible or Kibla), is the direction that should be faced when a Muslim performs prayers. It is fixed onto the location of the Kaaba in Mecca. Before c, 725 AD. it was Petra in Jordan.

• **Hijra** = migration, or to be more precise, the forced migration of Mohammed and all his followers. They had to leave Mohammed's hometown for disobeying the laws of the hometown and causing trouble.

• **Dar as-Salam** (house / abode of peace) = Dar al-Islam (house / abode of Islam) = Dar al-Tawhid (house / abode of monotheism) = country with Muslim majority and Sharia law. This "house" is at peace because Islam has with its Sharia law the totalitarian upper hand there.

• **Dar al-Harb** (house / abode of war) country with a majority of non-Muslims and no Sharia law. It is considered by Muslims as "potential warzone because Islam and its Sharia law has not yet been fully established there.

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• **Nikah** = In Islam, marriage is a legal contract between a man and a woman. A formal, binding contract - verbal or on paper - is considered integral to a religiously valid Islamic marriage, and outlines the rights and responsibilities of the groom and bride. It also means "consumation", that is having sex with the wife.

• **Jahiliyyah** = Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **Taqiyyah** = Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or another Muslim or the Islamic course is under threat. Taqiyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who have been persecuted by the Sunni Muslims.

• **Fitna** (temptation, trial; sedition, civil strife) = civil war, trial, affliction, or distress. A word with important historical implications, it is also widely used in modern Arabic.

• **Fatwa** = a nonbinding but authoritative legal opinion or recommendation on matters of Islamic law (sharia), issued by a qualified jurist, denoting the status of a person on whom a legal penalty of outlawry has been imposed (similar in meaning to the German term "vogelfrei"). A jurist who issues fatwas is called a mufti and the act of issuing fatwas is called ifta.

• **Xenophobia** = the fear of anything or anyone foreign or strange. Xenophobia can involve perceptions of a native population towards immigrants and their activities against the natives and the desire to undermine their majority by (demographic) number or new laws. It is therefore the fear of losing national, ethnic or racial identity. The word "Xenophobe" is often used by Muslims and their unaware allies to call somebody names.

• **Caliphate** = Theocracy or being a theocrat ruler. All the first caliphs died violent deaths by being killed. The Caliphate was abolished by Mustafa Kemal Ataturk in 1924, probably as revenge against his Arab opponents. According to the Sharia law, no-one has the right to abolish the Caliphate. See Muslim Brotherhood.

• **Muslim Brotherhood** = also known as The Society of the Muslim Brothers, is a transnational Sunni Islamist organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Zakat** / Zakah / Zakat al-mal = Charity, or more precisely, "zakat on wealth" is an Islamic form of alms-giving treated as religious obligation or tax, which, by Koranic ranking is the third of the so-called 5 Pillars of Islam.

• **Tafsir** / Tafseer = interpretation or exegesis of the Koran. An author of a tafsir is a mufassir. A tafsir attempts to provide elucidation, explanation, interpretation, context or commentary for the Koran. In short, it deals with the issues of linguistics, jurisprudence, and theology. The 40 volumes of the Tafsir al-Tabari is the most authoritative one.

• **Shahada** = creed or more precise: the uttered creed. By publically saying the following creed in Arabic, a person declares itself a Muslim: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Mohammedun rasul Allah" (I testify, that: "There is no god but Allah". And I testify, that: "Mohammed is the messenger of Allah".)

• **Islamic Creed** = The shahada, the two-part statement that "There is no god but God; Mohammed is the messenger of God" is often popularly called "the Islamic creed" and its utterance is one of the so-called "five pillars of Islam" (which cannot all be found in the Koran but in the Sunna.

In Islamic theology, the term most closely corresponding to "creed" is 'aqidah. The first such creed was written as "a short answer to the pressing heresies of the time" is known as Al-Fiqh Al-Akbar and ascribed to Abu Hanifa. Two well known creeds were the Fiqh Akbar II "representative" of the al-Ashari, and Fiqh Akbar III, "representative" of the Ash-ShafiI.

• Iman in Islamic theology denotes a believer's religious faith in greater detail. Its most simple definition is the belief in the six articles of faith, known as arkan al-iman.

1. Belief in God (Tawhid)
2. Belief in the Angels (malak; plural: malaIkah)
3. Belief in Divine Books *
4. Belief in the Prophets (See List of Prophets)
5. Belief in the Day of Judgement (Eschatology)
6. Belief in God's predestination (Eschatology: Qadar and Taqdeer = fate)

• **The Divine Books**. Islam has a set of books which are recognised as divine or holy books. They are:

A. The **Koran** (including the Sunnah: the Sira, the Hadith). The Koran is the central religious text of Islam, which Muslims believe to be a revelation from God (Arabic: Allah) to Mohammed. Koran, Sira, Hadith built a Trilogy. See: Chronology of the Koran. Without reading the Sira and Hadith, the Koran cannot be understood as they deliver the context to the Koran. Muslims believe the Koran was verbally revealed by God to Mohammed through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, beginning on 22 December 609 AD, when Mohammed was 40, and concluding in 632, the year of his death. Muslims regard the Koran as the most important miracle of Mohammed, a proof of his prophethood, and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Mohammed. It is often regarded as the finest work in classical Arabic literature but also as a work of unlimited hatred against Jews, Christians and anyone who is not a Muslim or even not devout. See: Kafir or Kufr.

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B. The **Tawrat** (The Torah): According to the Koran, the Torah was revealed to Moses (Musa). The Koran argues that the current Torah has suffered corruption over the years, and is no longer reliable. (The Qumran Scrolls have revealed that this statement is a blatant lie and is anti-Jewish slander as the Torah has been copied over thousands of years much more perfect than the Koran)

C. The **Zabur** (The Book of Psalms): The Koran mentions the Zabur, often interpreted as being the Book of Psalms, as being the holy scripture revealed to King David. Koran 21:105 and Psalm 37:29 are direct counterparts.

D. The **Injil** or The Gospel of Jesus (it is unclear which one of the more than 30 gospels is meant): The Injil was the holy book revealed to Jesus (Isa), according to the Koran. Although many lay Muslims believe the Injil refers to the entire New Testament, scholars assume that it refers to one original Gospel, given to Jesus as the word of God, probably the Gospel of Thomas, the Gospel of the Ebionites or the Gospel of the Hebrews. The current canonical Gospels, in the belief of Muslim scholars, are not divinely revealed but rather are documents of the life of Jesus (Like the Sira about Mohammed), as written by various contemporaries, disciples and companions. These Gospels, in Muslim belief, contain portions of the teachings of Jesus, but neither represent nor contain the original Gospel from God, which has been considered "corrupted" and / or "lost".

E. The **Scrolls of Abraham** (Arabic: Shuhufi Ibrahim" and/or Arabic: Alsh-Shuhufi l-Ula - "Books of the Earliest Revelation"): The Scrolls of Abraham are believed to have been one of the earliest bodies of scripture, which were given to Abraham (Ibrahim), and later used by Ishmael (Ismail) and Isaac (Ishaq). Although usually referred to as "scrolls", many translators have translated the Arabic shuhuf as "books". The Scrolls of Abraham are now considered "lost" rather than corrupted, although some scholars have identified them with the "Testament of Abraham" (See: Grand Bible), an apocalyptic piece of literature available in Arabic at the time of Mohammed.

F. The **Book of John the Baptiser** (Kitab Yahya = Book Yohanan): There is an allusion to a Book (Kitab) of John the Baptist (Yahya). It is possible that Muslims refer to the Mandaean scriptures such as the Ginza Rba or the Drasha d-Iahia "The Book of John the Baptist". Yahya is revered by the Mandaeans and by the Sabians.

G. The **Scrolls of Moses** (Arabic: "Shuhufi Musa" and/or Alsh-Shuhufi l-Ula - "Books of the Earliest Revelation"): These scrolls, containing the revelations of Moses, which were perhaps written down later by Moses, Aaron and Joshua, are understood by Muslims to refer not to the Torah but to revelations aside from the Torah. Some scholars have stated that they could possibly refer to the "Book of the Wars of the Lord", a lost text spoken of in the Tanakh or Old Testament in the "Book of Numbers". The verse mentioning the "Scriptures" is in Koran 87:18-19 where they are referred to "Books of the Earliest Revelation". The Book of the Wars of the Lord is one of several non-canonical books referenced in the Bible which have now been completely lost. It is mentioned in Numbers 21:14–15, which reads: "From there they set out and camped on the other side of the Arnon, which is in the desert and bounding the Amorite territory. For Arnon is the border of Moab, between Moab and the Amorites. That is why the Book of the Wars of the LORD says: '... Waheb in Suphah and the ravines of Arnon, and at the stream of the ravines that lead to the dwelling of Ar, which lies along the border of Moab.'" A notable reference to an unnamed book is mentioned in Exodus 17:14, where God commanded Moses to inscribe an Israelite military victory over the Amalekites in the book and recount it later in the hearing of his successor Joshua.

• **Iman** (concept) = faith or belief) in Islamic theology denotes a believer's faith in the metaphysical aspects of Islam. Its most simple definition is the belief in the six articles of faith, known as arkan al-iman. The term iman has been delineated in both the Koran and hadith. According to the Koran, iman must be accompanied by righteous deeds and the two together are necessary for entry into Paradise. In the hadith, iman in addition to Islam and ihsan form the three dimensions of the Islamic religion.

There exists a debate both within and outside Islam on the link between faith and reason in religion, and the relative importance of either. Several scholars contend that faith and reason spring from the same source and hence must be harmonious.

The Six Articles of Faith, known as arkan al-iman.

Faith (iman) breaks down into six axioms or postulate:

1. Belief in the existence and oneness of God (Allah).
2. Belief in the existence of Angels.
3. Belief in the existence of the books of which God is the author: the Koran (revealed to Mohammed), the Gospel (revealed to Jesus), the Torah (revealed to Moses), and Psalms (revealed to King David).
4. Belief in the existence of all Prophets: Mohammed being the last of them, Jesus the penultimate, and Moses sent before them.
5. Belief in the existence of the Day of Judgement: in that day, humanity will be divided into two groups: that of paradise and that of hell. These groups are themselves composed of subgroups.
6. Belief in the existence of God's predestination, whether it involves good or bad. Of these, the first five are mentioned together in the Koran and by Mohammed, while including a corollary of belief in Allah – the good and evil of fate ordained by God – has referred to all six together in the following manner in the Hadith of Gabriel: "Iman is that you believe in God and His Angels and His Books and His Messengers and the Hereafter and the good and evil fate [ordained by your God]." Another similar narration ascribed to Mohammed is: Ibn Abbas narrates that the Angel Jibril once asked the Prophet: "Tell me what is Iman?" The Prophet replied: "Iman is to believe in Allah, the Day of Judgement, His (Allah's) Angels, Books and Prophets and to believe in life after death; and to believe in Paradise and the Fire, and the setting up of the Mizan (scales) to weigh the deeds; and to believe in the Divine Decree, the good and the bad of it (all). Jibril then asked him: "If I do all this will I be with Iman?" The Prophet said: "When you have done all of this, you will be having Iman."

• **Sawm /** Siyam = Fasting, also commonly known as Ruzeh or Rozah (Persian) in some Muslim countries, is the practice of abstaining, usually from food, drink and sex. The observance of Sawm during the Islamic holy month of Ramadan (Ramzan) is the fourth of the Five Pillars of Islam.

• **Hajj** = annual Islamic pilgrimage to Mecca, Saudi Arabia, the holiest city for Muslims, and a mandatory religious duty for

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Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

• **Hijra** / Hijrah / Hegra / Hegira (Latin) = important Islamic doctrine and precept based on the migration of the Islamic prophet Mohammed and his followers from Mecca to Yathrib (later renamed by him to Medina) in 622 AD. When Mohammed lived in his hometown, he could not convert more than about 150 people to Islam. He had overwhelming success when he went to Medina as within about ten years after his migration, he had subdued everyone in the Arabian peninsula under the hegemony of Islam. The Hijra as precept of mass migration has therefore become so important to Islam that, with the Hijri year (Anno Hegirae, AH), the entire Islamic calendar is based on this doctrine.

• **Umrah** = Islamic pilgrimage to Mecca, Hijaz, Saudi Arabia, performed by Muslims that can be undertaken at any time of the year, in contrast to the Hajj which has specific dates according to the Islamic lunar calendar. Umrah means "to visit a populated place." In the Sharia, Umrah means to perform Tawaf, which is a ritual walk round the Kabah for seven times, in an anticlockwise direction.

• **Kaaba** / Kabah = (meaning: "The Cube"), also called al-Kabah al-Musharrafah (the Holy Kabah), is a building at the centre of the Al-Masjid Al-Haram mosque (The Sacred Mosque), in Mecca, Saudi Arabia. It is the most sacred site in Islam. It is considered by Muslims to be the Bayt Allah ("House of God"), and has a similar role to "The Temple" in ancient Judaism. There were several Kaaba buildings before Islam

• **Muhajirun** = Emigrants, they were the first converts to Islam and the Islamic Prophet Mohammed's advisors and relatives, who emigrated with him from Mecca to Medina. The event known in Islam as The Hijra. To bring Islam to other countries in order to subjugate all non-Muslims and subsequently to convert all humans on Earth to Islam (by any means necessary) is one of the highest virtues in Islam, following the example of Mohammed himself. Emigration is an important tool to gain back Waqfs (former Islamic land).

• **Waqf** = "Eternal Islamic Land". Every land that once was conquered by Muslims is considered to be "the perpetual, inalienable ownership of real estate by a corporation or legal institution such as Islam itself. In other words: modern countries such as the Iberian peninsula, southern France, southern Italy, Israel, Lebanon, north-western China, northern India, southern Russia, or the Balkans, are still today and for all times considered Islamic! Meaning: Muslims will do everything possible to get it back whatever amount of time or effort it takes!

• **Takfir** / Takfeer = controversial concept in Islamist discourse, denoting excommunication, as one Muslim declaring another Muslim as a non-believer (kafir). The act which precipitates takfir is termed mukaffir. Contemporary formulation and usage of the term have its roots in the 20th-century Islamist theorist Sayyid Qutb's advocacy of takfirism (doctrine of excommunication) against the state or society deemed jahiliyah (state of ignorance and disbelief). According to Qutb, violence is required to be sanctioned against corrupt state leaders, on the premise that quietism is not the Islamic prescription against those deemed apostates. This position is widely held and applied by jihadist organizations to varying degrees. At the same time, the concept is opposed by religious establishment as an ostensible reason for violence. They hold that excommunication against those who profess their Islamic faith is not sanctioned by Islam, or an ill-founded takfir accusation is a major forbidden act (haram).

• **Haram** = forbidden. This may refer to: either something sacred to which access is forbidden to the people who are not in a state of purity or who are not initiated into the sacred knowledge; or to an evil thus "sinful action that is forbidden to be done". The term also denotes something "set aside", thus being the Arabic equivalent of the Hebrew concept "qados", and the concept of sacer (cf. sacred) in Roman law and religion. In Islamic jurisprudence, haram is used to refer to any act that is forbidden by Allah, and is one of five Islamic commandments (al-ahkam al-khamsah) that define the morality of human action.

• **Halal** (also spelled hallal or halaal) = permissible. It refers to what is permissible or lawful in traditional Islamic law. It is frequently applied to permissible food and drinks. In the Koran, the word halal is contrasted with haram (forbidden). In Islamic jurisprudence, this dualistic concept was elaborated into a more complex classification known as "the five decisions": mandatory, recommended, neutral, reprehensible, and forbidden. Islamic jurists disagree on whether the term halal covers the first three or the first four of these categories. .

• **Zina** = Islamic legal term referring to unlawful sexual intercourse. According to traditional jurisprudence, zina can include adultery (of married parties), fornication (of unmarried parties), prostitution, bestiality, and rape. Classification of homosexual intercourse as zina differs according to legal school. The Koran disapproved of the promiscuity prevailing in Arabia at the time, and several verses refer to unlawful sexual intercourse, including one that prescribes the punishment of 100 lashes for fornicators. Four witnesses are required to prove the offense. Zina is considered to lead to confusion of lineage, leniency in morals, the disconnection among families, and unstable relationships. It is also considered haram (forbidden) to look at members of the opposite sex with desire.

• **Shirk** = sin of practicing idolatry or polytheism, i.e. the deification or worship of anyone or anything besides the singular God, i.e. Allah. It is the most despisable crime right after apostacy. Literally, it means ascribing or the establishment of "partners" placed beside God. It is the vice that is opposed to the virtue of Tawhid (monotheism). Let us clarify this sin: In Islamic viewpoint, a Christian is "committing shirk" quite simply by identifying Jesus with God, and saying, for example, "Merry Christmas" to a Muslim is understood by that Muslim as a curse against Allah. Those who practice shirk are termed mushrikun. Mushrikun (pl. of mushrik) are those who practice shirk, which literally means "association" and refers to accepting other gods and divinities alongside the god of the Muslims - Allah (as God's "associates"). In Islamic law shirk as a crime, can just be attributed to Muslims, since only a Muslim is legally responsible not to associate any partner to Allah. Within Islam, shirk is an unforgivable crime if it remains unpardoned before death: Allah may forgive any sin if one dies in that state except for committing shirk.

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• **Rashid** / Rachid / Rasheed = the rightly guided. The Rashidun Caliphs (Rightly Guided Caliphs), often simply called, collectively, "the Rashidun", is a term used in Sunni Islam to refer to the 30-year reign of the first four caliphs (successors) following the death of the Islamic prophet Mohammed, namely: Abu Bakr, Umar, Uthman ibn Affan, and Ali of the Rashidun Caliphate, the first caliphate. The 5th caliph, Hassan the grandson of Mohammed, does not belong to them

• **AH** = Anno Hegirae = Hijri year, meaning the year in which Mohammed was forced by his hometown to migrate. The year 1 AH (1 Muharram) is assumed to be 15 July, 622 AD (known as the Astronomical' or 'Thursday' epoch) or 16 July, 622 AD (the 'civil' or 'Friday' epoch). This date was chosen because it was the beginning of a successful spreading of Islam by violence. Muslims are totally indiferent towards Islamic violence, they see only the victory of Islam, not the suffering which it causes.

• **Shura** = consultation. The Koran and the Prophet Mohammed encourage Muslims to decide their affairs in consultation with those who will be affected by that decision. Shura is mentioned as a praiseworthy activity often used in organizing the affairs of a mosque, Islamic organisations, and is a common term involved in naming parliaments. Many traditional Sunni Islamic lawyers agree that to be in keeping with Islam, a government should have some form of council of consultation or majlis al-shura, although it must recognise that God and not the people are sovereign. As not the people are sovereign, a shura is therefore not a parliament in its western connotation and value.

ENGLISH WORDS USED BY MOHAMMEDANS:

• **Migration** / Emigration / Mass-migration = see Hijra. Migration is not an accidental event in Islam but a doctrine which is so important that the entire Islamic calendar is based on it.

• **"The Five Pillars of Islam"** = 1. Shahada: Faith; 2. Salah: Prayer; 3. Zakat: Charity; 4. Sawm: Fasting; 5. Hajj: pilgrimage to Mecca

• **"slander"** has in western societies the meaning of gossip which is basically a lie. In Islam it means an uncomfortable statement which can be the truth but Muslims do not want to hear it.

• **"revert"** is (an Islamic term for) someone who converts from Judaism, Christianity or Zoroastrianism to Islam. This term refers to the Islam belief that those "people of the book" who have originally rejected Islam, which has been in Islamic thinking always the only true religion (even before the Hebrew Bible was written!), and later found the "right way back" to Islam.

• **"religion of peace"** is a term of deception assuming that the listening kafir (non-Muslim) does not know its meaning in Islamic context. The term "Islam is a religion of peace" refers only to the Arabic terms Dar as-Salam (house/abode of Peace) = Dar al-Islam (house/abode of Islam) = Dar al-Tawhid (house/abode of monotheism) = country with Muslim majority and Sharia law. As the Muslims killed or converted everyone in that country to Islam, there is peace.

• **"terrorist"** (general noun: terrorism) in Islam is someone who supports a non-Islamic religion, such as apologists or polemicists of Christianity, Judaism, Buddhism, Hinduism, etc. To this circle of persons belong also political supporters of: free speech, socialism, communism, nationalism, liberalism, or other ideologies which are not Islamic.

• **"peace treaty"** is a western term that in reality always refer to the word "hudna" in Islam. A hudna is a truce that can last never more than for ten years. This misconception is the reason why western politicians are always (and always will be) frustrated in their efforts to create a lasting peace treaty with Islamic authorities. Witness to this fact are all the peace treaties that the United States have negotiated with Jihadists of the Barbary states between 1786 and 1816. The cause of the U.S. participation in a war was pirates from the Barbary States seizing American merchant ships and holding the crews for ransom, demanding the U.S. pay tribute (which was seen as Jizya in Islamic view) to the Barbary rulers. United States President Thomas Jefferson refused to pay this tribute. Sweden had been at war with the Tripolitans since 1800. The constant breach of any of those treaties led Thomas Jefferson read the Koran (and as soon he understood its contents) to the decision to create the United States Navy in order to crush the Jihadist Barbary states.

• **"slavery"** is legitimate in Islam, according to Islamic scripture. Slavery was organised by Islamic slave traders who sold African slaves to Europeans and American throughout many centuries. It is true that American companies bought millions of slaves for their plantations but it is also true that all those slaves were caught and sold by Islamic slave traders. Slavery has never been abolished in Islamic countries but only suspeneded for the simple reason that slavery is through all Islamic scripture part of the Islamic doctrine.

• **"Apologist"** is a person who offers a defence by argument. An apologist for Islam is a (non-Islamic or Islamic) person who tries to defend or protect Islam (usually without being aware that Islam is in its main substance not only a religion but in over 80% of its contents a totalitarian, political, and judicial system of doctrines.].)

• **"blasphemy"** is the act of insulting or showing contempt or lack of reverence to a deity, or sacred objects, or toward something considered sacred or inviolable. Some religions consider blasphemy to be a religious crime. As of 2012, anti-blasphemy laws existed in 32 (mostly Islamic) countries, while 87 nations (mostly Western countries that consider themselves to be 'liberal' or 'democratic') had hate speech laws that covered defamation of religion and public expression of hate against a religious group.

• **"Abrahamic religion"**, also collectively referred to as Abrahamism, are a group of Semitic-originated religious communities of faith that claim descent from the Judaism of the ancient Israelites and the worship of the God of Abraham. The Abrahamic religions claim to be "monotheistic", with the term deriving from the patriarch Abraham (a major biblical figure from The Old Testament, which is recognised by Jews, Christians, Muslims, and others). The major Abrahamic religions in chronological order of founding are Judaism (the base of the other two religions) in the 7th century BC, Christianity in the 1st century AD, and Islam in the 7th century AD. Chrstianity is considered as Abrahamic only because leaders of the early Roman Church insisted to accept the Old Testament as Christian scripture as legitimising factor.

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Christianity - that is the teachings of Jesus - itself is a Roman religion based on the Roman Imperial Cult, and, as Marcion already pointed out, has nothing to do with the wrathful and vindictive God of the Old Testament.

• **"monotheistic religion"** or monotheism (as an "inclusive definition") is defined as the belief in the existence of only one god that created the world, is all-powerful and intervenes in the world. A broader (or exclusive) definition of monotheism is the belief in one god. Judaism, Christianity and Islam are considered to be monotheistic although only Judaism could rightfully make that claim. Christianity is not monotheistic at all. Its central figure Jesus Christ (which is not a name but two titles for "saviour" and "messiah" or "annointed one") has been treated as god since the 3rd century AD. Islam criticises Christianty for Jesus' elevation to a god-like figure. Islam, on the other hand does pretty much the same thing by treating Mohammed as god in everything but name. The proof is displayed by the fact that speaking up against Mohammed and his teachings is considered blasphemy by Muslims. In other words: Muslims betray the claimed "monotheistic" nature of their own belief system by including Mohammed into their own perception of blasphemy.

• **"ethical monotheism"** is a form of exclusive monotheism in which God is the source for one standard of morality, who guides humanity through ethical principles. The concept of ethical monotheism, which holds that morality stems from God alone and that its laws are unchanging, first occurred in Judaism, but is now a core tenet of most modern monotheistic religions, including Zoroastrianism, Christianity, Islam, Sikhism, and Bahai Faith.

• **"innocent people"** When Muslims talk ar write about "innocent people"— then they mean Muslims. As far as non-Muslims are concerned, as they have not accepted Islam and its messenger Mohammed, Mohammedans consider this rejection "a crime against God", and therefore any non-Muslim cannot be considered "innocent" by Muslims. This explains why killing a non-Muslim is not considered a crime in Islamic countries!

• **"Clash of Civilisations?"** is the title of an essay written by the American Democrat Samuel Huntington. He outlined what consequences Western civilisation will face when they continue to ignore the seriousness of Islamic doctrine.

• **"Golden Rule"** is the rule of conduct formulated by Jesus the Nazorean: 'Whatsoever ye would that men do to you, do ye even so to them [Matthew 7.12]. The Golden Rule is based on the Ten Commandments and is the main guideline of humanistic ethics in western countries / civilisations. Mohammed knew about it and the Ten Commandments can be found in his Koran too. However, Mohammed split the commandments and spread them all over the Koran as examples and allegories that can be abrogated by other rules. He did not want his political activities tied up by those rules.

• **"Abrogation"** (Naskh) is to cancel or overwrite a rule by another rule in the Koran (2:106). Abrogation affects the peaceful verses refering to Mohammed's time in Mecca that can be abrogated by violent verses that refer to Mohammed's later life as politician and military commander in Medina. The dualism of Islam is based on these two totally different lives of Mohammed. All verses of the Mecca Koran can be abrogated by verses from the Medina Koran!

• **"radical Islam"** is the Medinan Islam, meaning the Islam based on violent sayings and deeds of Mohammed in Medina. It is called "radical" (according to the 'roots', Latin: 'radix') because of those Muslims who take every word in the Koran literally. There is no room for interpretation or reform because the Koran is considered "the Perfect Book" by Muslims, just as its origin Mohammed is considered the perfect example of a human being that should be copied.

• **"moderate Islam"** is the Meccan Islam, meaning the Islam based on peaceful sayings and deeds of Mohammed in Mecca. As the Meccan texts are the earliest Koran texts, they all can be abrogated by later (and therefore 'better') texts from Medina, such as Chapters 9 or 5 which are chronologically the last relevant chapters of the Koran. And they are extremely violent. Moderate Islam is not the Main stream Islam!

• **"extremism"** in Islam means deviation from the norm. A so-called "moderate Muslim" is an extremist in the Muslim point of view as he or she deviates from the Muslim norm which is nothing else but strictly following Mohammed and the Islamic scripture. A so-called "moderate Muslim" who does not follow the example of Mohammed is therefore is considered a traitor to Islam, an apostate. This is the main reason why Muslims kill Muslims.

• **"slaves and slavery"**. Seven separate terms refer to slaves, the most common of which is the phrase "that which your / their right hands own / possess" (ma malakat aymanukum / aymanuhum / aymanuhunna / yaminuka), found in fifteen places in the Koran. This phrase often refers to female sex-slaves (concubines). The use of the phrase ma malakat aymanukum and the cognate term mamluk (possessed) makes it clear that slaves in the Koranic discourse are regarded as property. (Encyclopaedia of the Koran. 5. Brill. pp. 57–58; Wikipedia under "ma malakat aymanukum"). We have to recognise that slavery has NOT been abolished by either any Islamic state or Muslim government - slavery has merely been suspended upon pressure from western countries.

• **"what your right hands possess"** (Arabic term for slave: ma malakat aymanukum) is a Koranic expression referring to slaves, in particular sex-slaves. It is also rendered as "those whom you own", or "those whom you own as slaves". This expression and its variants are found in 15 passages of the Koran. It is the most common of the seven separate terms used in the Koran to refer to slaves. Slaves are mentioned in at least 29 verses of the Koran, most of these are Medinan and refer to the legal status of slaves.

• **tawhid** = The central Islamic doctrine that dictates there is no other god but Allah.

• **Sufi** = A branch of mystical Islam that emphasises self-denial as a means of communion with god.

• **Ramadan** = The ninth month of the Islamic calendar, during which Muslims fast from sunrise to sunset. It commemorates the transmission of the Koran by the archangel Gabriel to Mohammed.

• **"mischief in the land"** is an unclear phrase that can be found in many places of the Islamic scripture. This phrase can refer to any thing that is wrong in the view of Muslims including "not believing in Allah and his messenger Mohammed", opposing Sharia, or just having a non-Muslim belief or no belief at all.

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• **"We"** appears in the Koran when Allah (or Mohammed) speaks of himself in the 3rd Person Plural (see Allah). This form is called "**the royal We**".

• **"tolerance"** = From Latin tolerantia ("endurance") or tolerans, the present participle of Latin tolero ("endure") via Middle French tolerance. Please notice that modern Western people misunderstand this word as "acceptance" in a liberal sense of meaning. Muslims understand the word "tolerance" in its original meaning as "endurance" or "letting it be" for 'the time being' but never as "indefinite acceptance"!

• **"human rights"** = that is in Muslim mind "everything and everyone that is concerned with Islam"! It does not include any typical western notion of humanism, freedom, free speech, emancipation of women or slaves etc. See: Cairo (Islamic) Declaration of Human Rights which is based on the Sharia only, not on 'Western Values!'

• **"fundamental freedoms"** = that is in Islam having the right and duty to spread Islam into non-Muslim countries by any means necessary and which follow the sayings and deeds of Mohammed.

• **"good governance"** = that is in Islamic thoughts always ruling according to the principles laid out by Mohammed.

• **"peace"** = means to be subjugated under Islamic hegemony. See "Dar as-Salam" and "Dar al-Harb".

• **"nation"** = Umma. In Muslim thinking, there are only two distinct nations: the Umma, the nation of all Muslims, the other one is all nations of non-Muslims. See "Dar as-Salam" and "Dar al-Harb".

• **"humanity"** In Muslim thinking, here too, there is no "one humanity" but always either Muslims (the Umma) or non-Muslims (kufare). See "Dar as-Salam" and "Dar al-Harb".

PLACES:

• **Mecca** = supposed hometown of Mohammed and trade route junction. Archaeological evidence does not confirm Mecca as significant settlement or trade route juction before c. 700 AD. Surveillance photographs from the International Space Station suggests this fact too. See: Petra

• **Petra** = The capital and main trading hub of the Arab Nabataeans and most probably Mohammed's real hometown as the Qiblas of all early mosques direct to Petra. All geographical decriptions of Mohammed's hometown match exactly with Petra, none with Mecca. Hegra (Medain Saleh) is a similar city about 450 km south-east of Petra.

Just as 'Allah' and 'Mohammed', "Mecca" had several different names, and Petra is probably one of them. Petra is listed in Egyptian campaign accounts and the Amarna letters as Pel, Sela or Seir. The name "Mecca" appears only one time in the Koran 48.24. The historian Tovma (or Thomas) Artsruni uses the name Mecca for the ancient City of "Petra" (city of rocks) when he writes about Mohammed: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

The Koran talks about "Becca" as the location of the "first house" in 3.96 and in Psalms 84.6 also appears "Becca" or "Baca": Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools..

In Koran Sura 15 we find al-Hijr "The Rock" (Greek: Petra) which also could refer to the neighbour city Madain Saleh, Hegira or Hijra 300 mi / 450km south-east of Petra in Saudi Arabia); the word Hijr is linguistically connected to Hijra (migration) which could have meant 'the stony way'. In Koran 6.22 is the name Umm al-Qura meaning 'mother of settlements', and "Metropolis" is another Greek name for Petra also meaning 'mother of settlements'. In Koran 18.9, Mecca is called al-Raqim and Flavius Josephus used Rakem for Petra: "and among them fell all their kings, five in number, viz. Evi, Zur, Reba, Hur, and Rekem, who was of the same name with a city, the chief and capital of all Arabia, which is still now so called by the whole Arabian nation, Arecem, from the name of the king that built it; but is by the Greeks called—Petra." Today, Arabs call Petra still "Rakmu". Josephus says that Aaron "came to a place which the Arabians esteem their metropolis, which was formerly called Arce, but has now the name of Petra, at this place, which was encompassed with high mountains, Aaron went up one of them in the sight of the whole army,. . ."

• **Medinah** / Madinah / Maddina / Medain (Arabic: 'the city'; pl. medun) = generally: first place where Mohammed emigrated to, known as Yatrib or Medina al-Nabi (city of the prophet), after he was thrown out of his hometown. **See: Petra**

• **Jerusalem** = Yerushalayim, most holy city of Judaism and Christianity. As Islam is thought to have originated in traditions or texts of the ancient Jewish Messianic Movement that had been defeated by the Romans between 66 and 73 AD, Jerusalem is considered the third most important holy city in Islam.

• **Damascus** = Dimasq, capital of the Arab Umayyad Caliphate or Dynasty

• **Baghdad** = Bahdad, capital of the Arab Abbasid Caliphate or Dynasty

• **Cordoba** = capital of the (western) Umayyad Caliphate or Dynasty that ruled in Spain and western North Africa while the rest of the territory conquered by Muslims was ruled by the Abbasid Dynasty.

• **Cairo** = Al Qahirah, capital of Egypt and of the ancient Arab Fatimid Caliphate or Dynasty.

• **Alexandria** = Eskendereyah, capital of Egypt, Eastern Roman province capital and place of the largest library in antiquity. The Library of Alexandria was destroyed and all books burned by Muslims in their public bath houses which took about half a year.

• **Constantinople** (Greek: Constantinopolos, Latin: Byzantium, Turkish: Istanbul (Stambul) = capital of the Roman Empire until it was conquered by the Islamic Turks. Then it was the capital of the Ottoman Caliphate or Dynasty until 1924.

• **Roman Empire** = Greek: Basileia Rhomaiona; Latin: Imperium Romanum; English: The (Eastern or Greek) Roman Empire. "**Byzantine Empire**" is a kind of political correctness term created in 1557 by the German historian Hieronymus Wolf in order to obfuscate the shame of western people upon the disastrous defeat of the Roman Empire by Islam in 1453. The name "Byzantine" was created in order to blur its real identity. It was a Christian Empire from the 5th to 15th century. The

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people of that empire called themselves Romans, never "Byzantines".

• **Persian Empire** = It was a Zoroastrian and Christian Empire with great Manichaean influence during its final centuries. The Persian Empire under Sassanid rule, its long-lasting culture and its religions was wiped out by the Islamic invaders in 651 AD.

• **The Crusades** started mainly due to a blockade that Islamic Turks imposed on pilgrims who were heading towards the Holy Land. Judaism, Christianity and Islam had holy sites in the land now called Israel. Jerusalem, Nazareth, Bethlehem and other religious sites belonged to the Roman Empire before they fell under the control of Muslims during the Caliphate of Umar. The crusades were conducted 1096 to 1291 as a late response on the Islamic Conquest. Due to poor organisation and greed, western European crusaders caused the death of hundreds of thousands by pillaging, plundering, famine, epidemics; most of the victims were not Muslims but Christians of the Eastern Roman Empire. Muslim apologists often use the Crusades as an example to show how bad Christianity is, not men-tioning that Islam killed over 250 million people.

• **Islamic Conquest** has been a systematic all out attack on non-Muslims for now 1400 years. Particularly between 622 and 1700, Muslims forced millions of Europeans, Persians, Indians and Africans into slavery. Non-Islamic Civilisations have been systematically annihilated. Death toll: between 200 and 400 million. The Islamic Conquests of Timur (1370–1405) alone cost the lives of 15-20 million Zoroastrians, Jews, Christians, Hindus and Buddhists.

IMPORTANT WARS AND DYNASTIES:

• The **Rule of Mohammed**, 620-632

• **Wars of Apostasy** (Ridda Wars), 632–633

• **War of Succession**, 632

• Arab **Rashidun Caliphate**, 632–661; It was ruled by Mohammed's five closest followers: 1: Abu Bakr, 2: Umar, 3: Uthman, 4. Ali, 5: Hassan.

• **1st Muslim Civil War**, 661; war of succession in the Rashidun Caliphate between Ali and the Umayyads (and Aisha)

• Arab **Umayyad Caliphate** or Dynasty, 661-750

• (western) Arab Umayyad Caliphate or Dynasty

• **2nd Islamic Civil War**, 680–692; struggle for supremacy inside the Umayyad Dynasty

• **3rd Islamic Civil War**, 746–750; It was fought between the Umayyads and the Abbasids.

• Arab **Abbasid Caliphate** or Dynasty, 750–1258 and 1261–1517

• **4th Islamic Civil War**, 811–813/819, provincial turmoil lasting into the 830s

• **5th Islamic Civil War** (865–866), between caliphs al-Mu'tazz and al-MustaIn

• **6th Islamic Civil War**, the Fitna of al-Andalus (1009–1031), within the (western) Umayyad Caliphate of Cordoba. The war ended when the Cordoban elite abolished the caliphate and established an independent state (taifa).

• Kurdish **Ayyubid dynasty** or Sultanate, 1171-1260; ruled by Saladin

• Turkish **Ottoman Caliphate**, Sultanate and Dynasty, 1517–1924

• **Turkish Republic**. It came into being due to disastrous death tolls during World War 1. Of about 20 million Turkish citizens, 800,000 died on the battlefields and circa 4 million from famine and desease, 25% of the population. Mustafa Kemal Ataturk took power to get rid of a defeated, corrupt and rotting state. Ruthlessly and relentlessly, he reformed Turkey into a modern state in order to catch up with the West. In 1924, probably as an act of revenge for the treason of the Arabs during World War I, he abolished the calphate and the sultanate. This led to the foundation of the **Muslim Brotherhood** in 1928.

• **Modern Islamic Civil War**. Starting in 2010 with the so-called "Arab Spring" which is not about "freedom" or "moderates against fundamentalists" but about suppremacy within Islam. Basically, the incumbent potentates are fighting against Islamic mainstream (Wahabi radicals, Muslim Brotherhood and their world-wide student organisations) that wants to re-establish the Caliphate in order to achieve hegemony and absolute supremacy of Islam over the entire world. In Islamic view, this war has to go on until all Islamic states are united and all non-Muslim civilisations under the absolute suppremacy of the caliphate.

IMPORTANT PEOPLES AND TRIBES (BANU, BENI OR BANI)

• **ibn** / bin / ben = 'son of' such as in Zurah ibn Kilab; as short name variation with capital letter: Ibn Ishaq (Son of Isaac) for 'Mohammed ibn Ishaq ibn Yasar ibn Khiyar' in which we find 3 times Ibn'.

• **bint** = 'daughter of', such as in Atikah bint Murrah

• **Bani** / Banu / Beni = the 'children of' / 'clan of' / 'tribe of' / 'sons of' / 'house of' as in 'Bani Israel', 'Banu Hashim', or 'Bani Saud', the House of Saud'. Often abbreviated to B.

• **Banu Hanifa** (of al-Yamama or Yamamah, a Christian branch of the Bani Bakr, lived close to al-Bahrayn; see Ridda Wars)

• **Bani Bakr** (branch of the Kinana - see Diyarbakir)

• The **Anazzah** or Anizah, a wide-spread tribe ling in the Arabian Peninsula, Iraq, the Levant; related to the Bani Bakr)

• **Banu Bakr**

• **Banu Salih** / Saleh

• **Banu Judham** (Judaist)

• **Banu Hashim** (Hashemites / Hashimi; named after Mohammed's great-grandfather Hashim ibn Abd Manaf (c.464-497 AD); see Royal House of Jordan.)

• **Bani Quraysh** or Koreish (branch of the Hashimi. The name Quraysh is linguistically related to the name Qurayza letting scientists assume that they had to do with one another. The Quraysh might have been a splinter group of the Qurayza). The Quraysh are a mercantile Arab tribe that historically inhabited and controlled the north-western part of Arabia and today's Hashemite Kingdom of Jordan. The Islamic prophet Mohammed was born into the Banu Hashim clan of the Quraysh tribe in a region which in antiquity was known as Nabataea (with Petra as its capital). The Quraysh staunchly opposed Mohammed until converting to Islam en masse in 630 AD by promising them the most powerful and lucrative positions in the Muslim state. Afterward, leadership of the Muslim community traditionally passed to a member of the Quraysh as was the case with the Rashidun, Umayyad, and Abbasid caliphs.

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• **Banu Qurayza** or Koreiza (tribe built by members of the Jewish Messianic Movement that were fighting against Titus Flavius Vespasianus' Roman Legions [66-73 AD] and fled into Arabian territory after they have lost that war. The Jewish Qurayza allied themselves with the Banu Aus and the Banu Khazraj in the Battle of the Trench, most likely due to the high Jizya tax they had to pay to Mohammed's Muslims. After the Battle, Mohammed massacred 600-900 Qurayza warriors and sold their families and the rest of the population into slavery.)

• **Banu Aus /** Aws (from Yemen; allies of the Qurayza in the Battle of the Trench.)

• **Banu Khazraj** (from Yemen; allies of the Qurayza in the Battle of the Trench.)

• **Banu Ghatafan**

• **Banu Tamim**

• **Banu Najran** (Christian as the name derives from Nazorean meaning 'Keepers of Moses' Law')

• **Banu al-Harith**

• **Banu Kab** (or KaAb)

• **Banu Kilab**

• **Banu Juhaynah** (Judaist / Christian or Baptist movement? as the name derives from Yohanan [John the Baptist] .)

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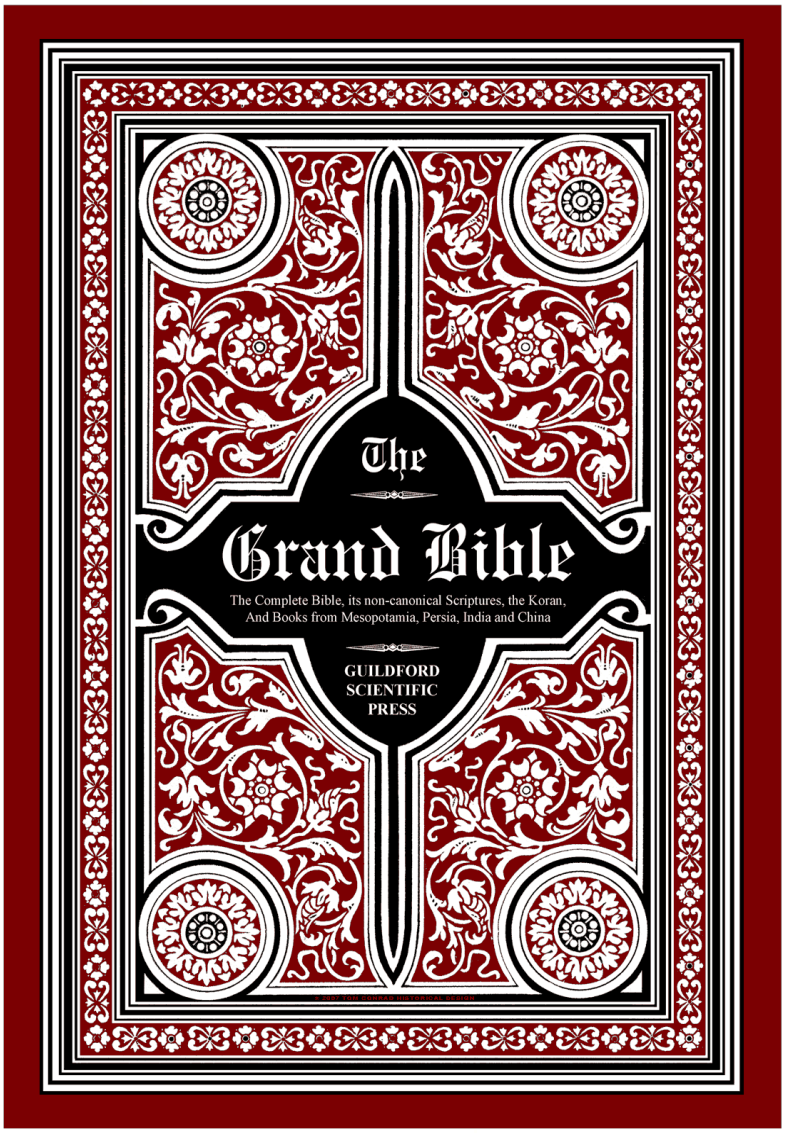

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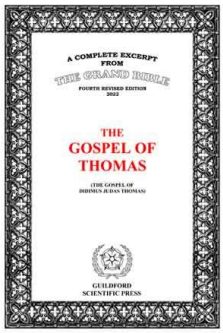

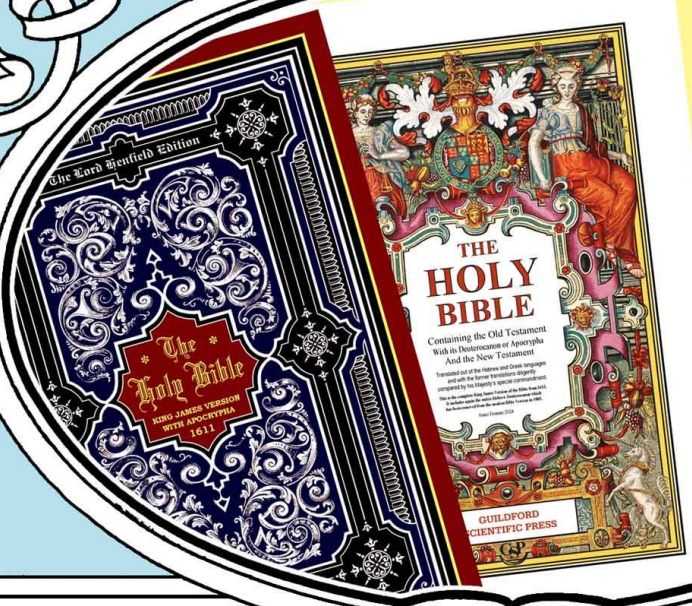

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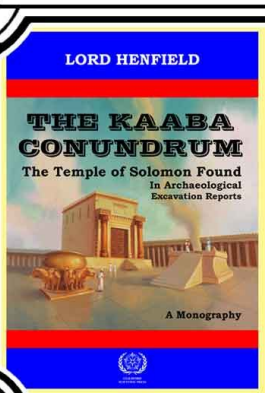

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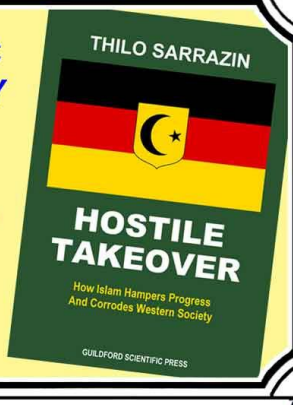

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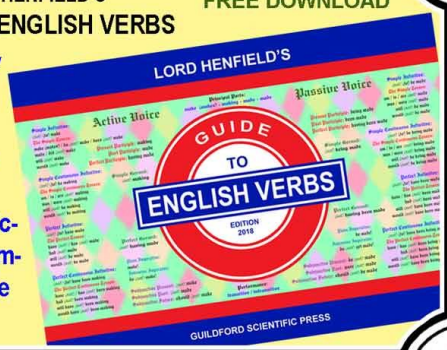

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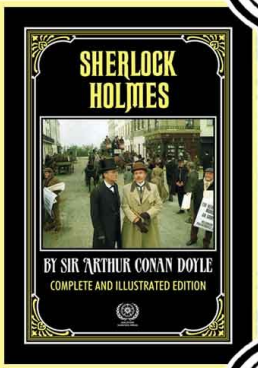

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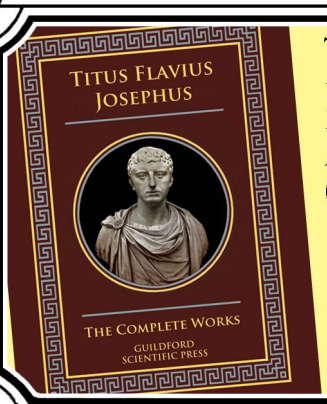

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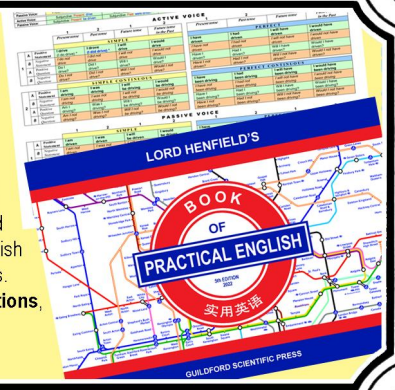

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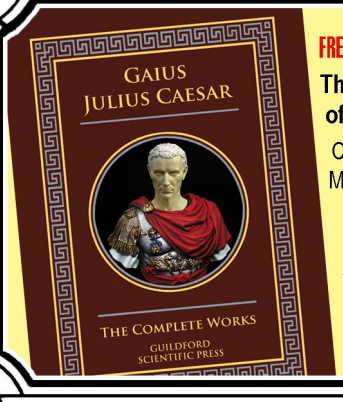

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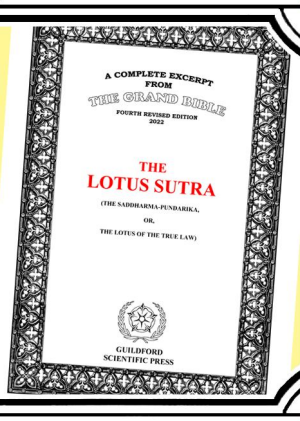

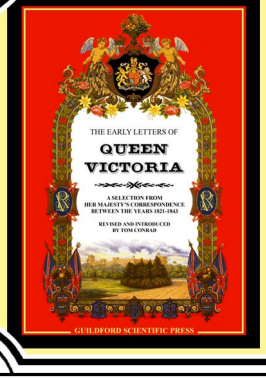

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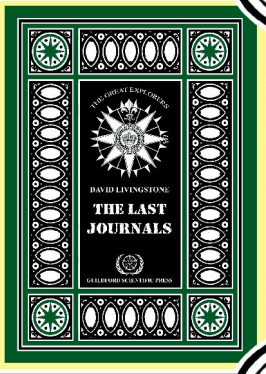

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield also focuses on art, photography, digital image design, weapons technology, astronomy, space exploration, ancient technology, archtecture and historical documents.
Besides the Grand Bible, Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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